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THE

SECOND ANNUAL

REPORT

OF

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The Baptist Board of Foreign Missions

FOR THE

UNITED STATES.

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“ Let the whole earth be filled with HIS glory.  
Amen and Amen.”

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## ADDRESS.

THE Baptist Board of Foreign Missions have once more the pleasure of addressing the friends of the cause of the Redeemer, who are generously engaged in giving energy to Missionary exertion. They rejoice in the success which has thus far attended their labours; and maintain an humble, yet entire confidence in His gracious assistance, whose glory, in the salvation of millions, must be manifested.

They are sensible that a series of uninterrupted prosperity ought not to be expected. No individual believer, no church of Christ, no societies formed and combined for the propagation of the gospel, have ever enjoyed it. The powers of earth and hell are leagued to impede the kingdom of the Messiah. The Missionary breeze that has descended on the waters of the church may, by mistaken persons, be regarded as undesirable, troublous, and about to produce no real good. Where a tender and zealous concern for the honour of Christ and the salvation of men; where a mind enlarged by the study of prophecy, by the perusal of Missionary Accounts, by intercourse with men raised up of God to deny themselves and devote their days to labours among the heathen, exist not, who can be surprised that misconception should be followed with false representation, and apathy condemn the risings of evangelical ardour.—Let mission societies, and the boards that conduct their concerns, calculate on obstructions like these.

An error against which it becomes the friends of missions carefully to guard, is the expectation that their plans and contributions shall *immediately* produce great and animating effects. A language, and in some instances a very difficult one, is to be acquired, before a Missionary can begin his labours; when they are commenced, it is merely the seed-time, not the harvest. A minister of Jesus introduced among the heathen, is placed in circumstances

péculiarly delicate. When he observes their attachment to superstitions which have obtained sanction in the minds of idolators by the approbation of ages, and of thousands of their populace, their priests and their philosophers ; a sense of his own insufficiency, the temptations of the adversary, and the occasional assaults of unbelief, to which the best of men are subject, may often originate despairing sentiments. Should he at any time express them, the sympathies of the disciples of Christ ought to be called into exercise. It were foolish and cruel to conclude a station untenable, or an adventure abortive, because existing aspects may have created temporary dismay ; and still more so to censure a Missionary for having not done what God alone can accomplish. The kingdoms of this world must become the Lord's. Burmah shall as assuredly bow to the Messiah as shall the United States, or Europe, or Hindoostan. God, in his providence, opens channels for the diffusion of his gospel ; and in ways, transcending all human calculation, levels mountainous impediments into plains. The Moravian Missionaries laboured long without any visible fruit. At the expiration of six years the Baptist Missionaries in Bengal were not satisfied that a solitary native had been converted to Christ. The preface to the 2d volume of the Periodical Accounts, relative to the Baptist Missionary Society in England, contains the following impressive sentiments :

“ As great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made a promise of a son to Abraham, but five and twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity ; there the performance required a period of nearly 500 years. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed ; this promise was nearly 2000 years ere it came to pass. These events resemble the oval streaks in the trunk of a tree, which mark its annual growth ; each describes a larger compass than that which precedes ; and all which precede are preparatory to that which follows.

“ There is something analogous to this in almost all the operations of grace. The heart of an individual is seldom



if ever known to be effectually renewed, without some preceding convictions; though those convictions may have nothing in them spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life, on the prophet's prophesying upon them; but first there was a *noise*; then a *shaking*; then a *coming together*, bone to his bone; then they were covered with sinews and flesh and skin; and last of all, inspired with the breath of life, *lived and stood up an exceeding great army.*"

Information from different sources\* has been communicated to the Board, that Mr. Felix Carey has seceded from the professed work of a Missionary in Burmah, and directed his views to medical and political pursuits. Let no man of God be discouraged on this account. Such secessions may be expected while Missionaries are men of like passions with ourselves. It requires the faith of a Moses to condemn the charms of a palace. Possibly the recedure may be only a transient one. Should it even continue, we are not warranted to suppose Mr. Carey an enemy. He can never forget the prayers, the toils, the voluntary privations of his excellent father. Though he sustain not the glorious character of a Missionary, his influence at court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Hesther, without any design on her part, effected the deliverance of the Jews. It ought not to be forgotten that much has been done by Mr. Carey already. He has facilitated the future labours of Missionaries by translating the gospel of Matthew into the Burman language, and compiling for their use a comprehensive grammar and dictionary.

On the determination of the Board to send out to brother Judson and wife at Rangoon, Mr. George H. Hough, his wife and two children, and Mrs. White, they found considerable difficulty as to the means of their conveyance. Disappointed in their hopes of a passage by a New-England vessel, they were at a loss in what direction to turn

\* The letter of instructions to brother Hough and family, was written and presented many months before the above intelligence arrived.

their inquiries—A kind Providence, at an unexpected moment, banished their solitudes, and offered an occasion for gratitude and praise. Edward Thompson, Esq. of Philadelphia, who to the opulence of the merchant, unites the politeness of the gentleman, and the benevolence of a christian, was at this very time about sending two vessels to Calcutta: the Thomas Scattergood and the Benjamin Rush. On application to him for a passage, with the same beneficent temper which the worthy Robert Ralston, Esq. has on former occasions displayed, he offered the use of either of the vessels to the Board free of charge. They were both newly copper-bottomed, and each had gone on-ly a single voyage. For beauty, strength, and facility of sailing, they were surpassed by few, if any, in the Philadelphia harbour. Some preference having been expressed for the Benjamin Rush, Mr. T. had new cabins fitted up. He supplied gratuitously all the provisions necessary for their passage.

A few days before their sailing, our beloved friends were commended to divine preservation at a public prayer meeting. On the 11th of December last, at the notice of a few hours, Mr. Hough, with his family, and Mrs. White, embarked in the steam-boat for Newcastle, and the day following went on board the Benjamin Rush, and descended to Reedy Island. About the 20th they put out to sea. It is probable before the present time they have reached Calcutta ; at which place they are within a fortnight's sail of Rangoon.

As a small but very sincere testimony of the thanks of the Board, for the generosity of Mr. T. who not only has furnished a vessel on the present occasion, but offered his assistance at any future one, the Board of Missions elected him an honorary member of their body, which relation he has had the goodness cheerfully to accept. May he receive an ample recompense from the God of providence and salvation.

The “INSTRUCTIONS” given to our friends on their leaving their native shores, will be found in the subsequent pages.

The Board have reviewed with sincere satisfaction, the unwearied and successful exertions, during the year past, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of

greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the presidency of a respectable University in Kentucky, have not been able to divert him from his Missionary career. He is appointed, until the Convention shall meet, to continue his endeavours to originate new societies, and to systematize measures for an easy and regular intercommunication between the Board and Mission Institutions. In his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attentions and fraternal aid of all who long for the glory of the latter days.

The contributions of the followers of Christ, may be expected to bear some proportion to the magnitude of the object which invites them. Were the sending of two or three Missionaries to a distant region, all that was contemplated by the formation of Mission Societies, and by the CONVENTION of brethren from the different parts of our Union, subscriptions to an amount comparatively trivial, would be all that could be needed. The generous endeavours of the brethren throughout the Union, evince that their views are more comprehensive. They appear to act on the principle, that the disciples of Christ ought not to calculate on rest from Missionary labour, until the knowledge of the Lord shall have covered the earth as the waters the sea. Their liberal contributions detailed in the treasurer's account, it is hoped will increase and multiply. The Board ask their support only in the same proportion as they shall find their benevolence devoted exclusively, and with conscientious care, to the honour of the Redeemer.

The Board are sensible, that the harvest truly is plentiful. Not only are Missionaries wanting in lands involved in the darkness of heathenism, but also in those sections of our own country where labourers are not found. At the meeting of the CONVENTION, in May ensuing, it is believed that the propriety of originating a Western Mission, on a large scale, embracing the country beyond the Mississippi, will engage the deliberations of its members. The promise must receive its accomplishment, that men shall "fear the name of the Lord from the West," as well as "his glory from the rising of the sun." "They that dwell in the wilderness shall bow before him."

The church of the Lord Jesus has lately assumed an appearance she never before exhibited; she has risen from the dust, and put on her beautiful garments. Every succeeding year supplies new and surprising intelligence, as to the progress of Bible and Missionary institutions. The prayers of the saints are receiving abundant answers, and their labours are renewed. "Blessed be the Lord God, the God of Israel, who alone doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."



## EXTRACTS FROM THE PROCEEDINGS OF THE BOARD FOR THE YEAR PAST.

*Meeting of the Board, 14th June, 1815.*

THE Committee appointed to procure an outfit for brother Hough, reported, that five hundred dollars were thought a proper appropriation for that purpose. The order was drawn on the Treasurer accordingly for that sum.

A letter was received by the Board from MRS. CHARLOTTE H. WHITE, requesting their approbation to accompany brother Hough and his wife to India, as a companion of Mrs. Hough, and for the purpose of assisting the mission; tendering at the same time her property to be incorporated with the missionary funds:

Resolved, That the Board hear with pleasure the desire of sister White to attach herself to the family of brother Hough, to accompany them to India, and to render service to the mission: They, therefore, do most cheerfully encourage her in the design, and trust it will be of use to the general cause. The Board also engage to support her as a member of brother Hough's family

Resolved, That an order be drawn on the treasury in favour of brother Hough for fifteen hundred dollars—[Extract from the Report of "the committee appointed to settle the accounts of Mr. Hough, up to the time of his sailing," as follows:]

Of the 1500 dollars drawn, 1200 have been expended in the purchase of \$1000 in specie, to be placed in the hands of Mr. Hough when he sails. The remaining 300 are left with him to pay for the extra passage of himself and family, and Mrs. White, from Calcutta to Rangoon.

The committee have settled up Mr. Hough's accounts to the 11th of December next, and find due to him \$333 53.

The sum of 65 dollars has been allowed him to complete his preparations for India. The whole of our appropriations separate from the 1500 dollars, amount to 398 dollars, 33 cents; for which we have drawn our order in the usual way on the Treasurer.—Nov. 27, 1815. [This committee consisted of the Rev. Dr. Holcombe, Dr. Staughton, and Mr. White]

Meeting of the Board, 30th September, 1815.—[MR. EDWARD THOMPSON, of Philadelphia, having generously offered, free of expense, a passage, accommodations, and provisions, for brother Hough and family, and Mrs. White, in a vessel of his about sailing from this place for Calcutta]—

On motion, Resolved, that brethren Holcombe, Staughton, and White, be a committee to wait on MR. THOMPSON, to tender the thanks of this Board for his liberality in *furnishing a passage and provisions GRATIS to our missionaries to India.*

On recommendation of the representatives of the Philadelphia Mission Society—Resolved, that MR. EDWARD THOMPSON be an honorary member of the Convention; and the same committee inform him thereof.

Resolved, that Instructions be drawn up for the government of the conduct of our missionaries when in India, including those already there; and that brethren Allison and Staughton be a committee for that purpose.

Resolved, that Dr. Rogers write a letter of introduction in favour of brother Hough to the missionary brethren at Serampore.

Meeting of the Board, 2d October, 1815.—On recommendation of the representatives of the Philadelphia Mission Society, Resolved, that WILLIAM WILSON, of Baltimore, and JOHN CAULDWELL, of New-York, be honorary members of the Convention.

Brother Hough being present, was requested to represent to the Board any thing respecting himself and family, that should require the attention of the Board, prior to his sailing. He stated in reply, that he had nothing to request; but tendered his cordial approbation of what the Board had done on his behalf in his outfit.

On motion, Resolved, that the committee of outfit call on the churches in this city, and by letter, on the churches in New-York, Baltimore, and other places convenient, a few days before the sailing of our missionaries, to join in prayer

at the same time, for the success of their efforts at the place of their destination, and whilst on their voyage thither; and that ministers of other denominations be invited to attend.

Meeting of the Board, 18th October, 1815.—Resolved, that the committee of outfit be instructed to confer with sister White, to learn from her, what are her views as to the disposition of her property and yearly support.

Meeting of the Board, November 6th, 1815.—The committee appointed to wait on Mr. Thompson, reported, that they had discharged that duty; that Mr. Thompson accepted of his appointment as honorary member of the Convention; that he expressed his high satisfaction at being able to serve the cause of missions in accommodating our missionaries; and also his entire willingness at any future time to render the like service.

Resolved, that the Corresponding Secretary address the editor of the Massachusetts Baptist Missionary Magazine, giving him a statement, for publication, of Mr. Thompson's *great liberality* to this institution.

The committee appointed in the case of sister White, reported, that they had conferred with her: she informed them it was her intention to go out with Mrs. Hough; and that after she had provided her outfit, expected to deposit in the funds about three hundred dollars: the report was accepted.

Meeting of the Board, May 3, 1816.—Resolved, that this Board adjourn to meet in New-York, the 19th of June next, at ten o'clock A.M.

Meeting of the Board in New-York, 19th June, 1816.—The reading of the minutes of the proceedings of the Board since the rising of the Convention was called for, and had.

A communication was made by Dr. Baldwin to the Board, regretting that owing to the dangerous illness of his daughter, it was impossible that he could attend our session. [His amiable daughter has since deceased.]

On motion, Resolved, that brethren Allison and Richards, be a committee to audit the accounts of the Treasurer.

A letter, covering 80 dollars, was forwarded by the Rev. Wm. White, from the *Junior Mission Society* of the 2d Baptist Church of Philadelphia, for the use of foreign missions. Resolved, that the thanks of the Board be presented to that society in a letter by the Corresponding Secretary.

Resolved, that brethren Staughton and Shields be a committee to examine and adjust the accounts of Mr. Rice with this Board.

June 20.—Resolved, that the itinerant services of our brother Luther Rice; as the agent of this Board within the United States, in exciting the public mind more generally to engage in missionary exertions, and assisting in the organization of auxiliary societies for carrying the missionary design into execution, have been crowned with the happiest success, and are satisfactory to this Board.

Resolved, that the said Luther Rice be continued, until the sitting of the Convention, the agent of this Board in the same zealous and faithful exertions within the United States; under such general advice and direction as to the field of his itinerant duties, as from time to time shall be issued to him from this Board.

June 21.—Resolved, that an order be drawn on the Treasurer, in the usual form, to pay the sums due to Mr. Rice, as per his accounts, as examined and approved by the committee appointed for that purpose.

Resolved, that brethren Bolles, Staughton, and Allison, be a committee to take the subject of a Western mission into consideration.

A communication from our missionary in India, the Rev. Adoniram Judson, was laid before the Board and read.

June 22.—Resolved, that the Corresponding Secretary write to the Rev. Dr. Carey, Dr. Marshman, and Mr. Ward, and request them to inform this Board what sum they consider an adequate salary for a missionary family in Burmah, and what sum they have been accustomed to allow Mr. Felix Carey, when he occupied the place now occupied by Mr. Judson.

Resolved, that a committee be appointed to confer with the Rev. Luther Rice, our agent for missionary purposes, and to report to this Board what will be the best field for his labours during the ensuing year; and that brethren Tallmadge, Bolles, and Staughton be that committee.

The committee appointed relative to the subject of a mission westward, and

beyond the Mississippi, beg leave to state, that in their opinion an effort of this kind deserves an early and zealous attention. They possess the persuasion that the ensuing Convention will take the measure into serious consideration, and give to it that attention which its importance demands. The report was accepted.

Resolved, that the Corresponding Secretary be, and he is hereby requested to address a letter to the American Board of Commissioners for Foreign Missions, and also to the Baptist Missionary Society in England, inviting them respectively to a friendly and steady reciprocation of reports, publications, missionary information, and mutual good offices in aid of our united efforts for the glory of God, and the everlasting welfare of immortal souls.

Resolved, that the sum of 73 dollars, 3 cents, which has been received into the treasury of this Board for the special purpose of *translating the Scriptures* into heathen languages, and the further sum of \$1000 out of the funds of this Board be, and the same hereby is, appropriated for that purpose, by presenting the same to the Rev. Messrs. Wm. Carey, Joshua Marshman and Wm. Ward, at Serampore, to be by them, and at their discretion, employed in the Scripture translations; and that the Treasurer of the Board be required to pay per order those several sums to the Rev. Wm. Staughton, to be by him transmitted to the aforesaid gentlemen at Serampore, without delay, pursuant to the object of this resolution.

Resolved, that Dr. Allison and Dr. Rogers, be a committee to nominate suitable persons to preach the sermon before the Convention at their next meeting. The persons nominated, and chosen, were Dr. Baldwin, and in case of failure, the Rev. O. B. Brown. The sermon to be delivered at Sanson-street Meeting-house, Philadelphia.

Resolved, that having heard that an invitation has been presented to brother Rice, to accept the Presidency of the Transylvania University, Kentucky, and possessing evidence that from a principle of attachment to the missionary cause, he has declined accepting the appointment; this Board declare the pleasure they feel in the occurrence, and their conviction that the glorious Redeemer will abundantly compensate every privation incurred for the sake of His name.

The committee appointed on the subject of conferring with brother Rice, as to the field of his labours during the current year, until the meeting of the next Baptist Convention for foreign missions, beg leave to state, that as soon as the Report is published, he proceed to Virginia, supply the associations with the Report, and attend the General Meeting of Correspondence in North-Carolina, the 1st of August, where he will enjoy facilities in supplying the associations in the latter state, and accomplishing those objects of importance which circumstances may encourage. Let him attend as many associations in the south and west as may be in his power, visiting, if possible, St. Louis and its vicinity; and spend the winter forming mission societies, collecting monies, and effectuating arrangements for keeping up a regular intercourse between the Board and all the associations and mission societies in the United States.

While these general instructions are offered, the committee conceive that confidence should be placed in our brother Rice in making such incidental variations as the providence of God may direct.

Resolved, that a Circular be issued by the Corresponding Secretary of the Board, addressed to the associations and mission societies, with a view of exciting their endeavours in the common cause, and facilitating their general unity with this Board.

Resolved, that Dr. Staughton, Mr. White and Mr. Shields, be a committee to prepare, publish, and circulate the Annual Report; and the committee are authorized by this Board to draw as usual on the Treasurer for the amount, as soon as ascertained; filing a bill or statement of such expenses under their several signatures.

Resolved, that 1000 dollars be forwarded to brethren Carey, Marshman, and Ward, at Serampore, for the use of our missionary brethren Judson and Hough, and their families, at Rangoon.

While this Board have in grateful recollection the very liberal and kind manner in which we were received into the families of our christian brethren, at our meeting in Convention, at Philadelphia—

Resolved, that we entertain a high sense of the christian affection, and libe-



rality, with which we have been received and entertained by our brethren in this city.

#### OFFICERS OF THE BOARD.

Rev. THOMAS BALDWIN, D.D. *President*, Boston, Massachusetts ;  
 THOMAS SHIELDS, Esq. *1st Vice-President*, Philadelphia ;  
 Rev. BURGISS ALLISON, D.D. *2d Vice-President*, Burlington, N. J.  
 Rev. WILLIAM STAUGHTON, D.D. *Corresponding Secretary*, Philadelphia ;  
 Rev. WILLIAM WHITE, A.M. *Recording Secretary*, Philadelphia ;  
 JOHN CAULDWELL, Esq. *Treasurer*, New-York.

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*Letter from the Agent of the Baptist Board of Foreign Missions for the United States, to the Corresponding Secretary of said Board.*

DEAR SIR,

INDULGE me the satisfaction of submitting a statement of proceedings in missionary agency, subsequent to a resolve of the Board, 11th April, 1815, together with such relative or incidental facts and considerations, as claim regard.

The general outline of operations for the year having been submitted and approved 27th April, the pleasure was afforded me, pursuant to the resolve alluded to above, to be present at the annual meeting of the *Baptist Foreign Missionary Society* of New-Jersey, 3d May, at New Mills. The 10th and 11th of the same month, allowed me the gratifying opportunity of attending the *New-York Association*, in the Meeting-house of the First Baptist Church in New-York city. The missionary business was, of course, introduced, and was disposed of in a very happy and satisfactory manner ; and among the churches composing that body have since been formed—the *Female Cent Society* of the First Baptist Church and congregation in the city of New-York, to aid in foreign and domestic missions—the *New-York Baptist Foreign and Domestic Mission Society*—and the *East Jersey Baptist Society* for foreign and domestic missions.

Returning to Philadelphia, my attention was occupied till about the last of May, in assisting to prepare for the press, and in getting printed, the first “Annual Report” of the Board.

The next object was the distribution of the Report, in parcels, to the numerous associations, that the information comprised in it might be diffused among all the churches of the baptist denomination, throughout the United States. This, as the arrangements for it were but partially made, was attended with a great deal of labour and difficulty, rendered still more laborious and difficult on account of the lateness of the publication.

By the zealous co-operation of brother Daniel Chessman, who, being about to return from Philadelphia to Boston, consented to go by the way of Vermont and New-Hampshire, it became practicable to supply with parcels of the Report the associations in those states. But being under the necessity of remaining a few days longer in the city, seasonably to forward the parcels for the associations in South-Carolina and Georgia, it was impossible for me to be present at the



*Shaftsbury Association*, as had been originally intended. Nor, indeed, was it in my power, after effecting the distributions just referred to, and obtaining from the press a sufficient quantity of the Report for the associations in New-York, Connecticut, and part of those in Rhode-Island, and Massachusetts, to set out but just in season to arrive at the *Warwick Association*, Latingtown, Ulster county, N. Y. at the moment of its close, the 8th of June. A communication, however, had been forwarded by the hand of the Rev, William Parkinson, which was early placed before the association, and duly attended to. The moderator, Elder Labeus Lathrop, informed me that a meeting had been agreed on by a number of the brethren, for the purpose of taking into special consideration the subject of missions. This meeting has since been held, and resulted in the formation of the *Orange County Society* auxiliary to the Baptist Board of Foreign Missions.

At this place, opportunity was afforded me to become acquainted with the Rev. John M. Peck, who readily consented to attend several associations, and to be the bearer of communications and parcels of the Report to them. The zeal, ability, and success, with which he discharged the engagements thus undertaken, merit the acknowledgment of the Board. Besides promoting, in several instances, public collections for missionary purposes, and taking measures to encourage the formation of female mite societies, his exertions appear to have contributed to induce the adoption of an additional article to the constitution of the *Franklin Association as a Missionary Society*, rendering the same auxiliary to the general Board of foreign missions. Similar success awaited him at the *Otsego Association*. An article of the same import was annexed to the constitution of the *Otsego Baptist Missionary Society*. At the *Madison Association* also, with his assistance, was formed the *Madison Society* auxiliary to the Baptist Board of Foreign Missions. Mr. Peck has recently attended the *Delaware Association*, and it is believed not without advantage to the missionary interest.

From the *Warwick Association* it was deemed expedient to proceed to Boston, to prepare certain books and things to be sent out to brother Judson, the accomplishing of which would require my personal attention; and to proceed to Newburyport, on behalf of the committee of outfit, for brother Hough and family, to endeavour, if practicable, to obtain for them a passage in a vessel which was expected to sail in the course of the summer from that place for Ceylon and Calcutta; but an all-wise Providence disappointed that endeavour.

It was now my duty, instantly, and with the utmost despatch, having supplied with parcels of the Report the associations in Connecticut, and the *Yearly Meeting* in Rhode-Island, receiving meantime the liberality of the people in Middletown, Conn, to hasten westwardly again, supplying on my way the associations in the westerly parts of Massachusetts with parcels, as in other cases. The 28th of June conveyed me to the *Saratoga Association* in Kingsbury, Washington county, N. Y. This body manifested a laudable readiness and zeal for the missionary cause; put into my hands the avails of a public collection; and agreed on a meeting, at which the

churches were requested to represent themselves by delegates, for the purpose of forming a missionary society. Hence originated the *Society of Saratoga, Washington, Warren, and Montgomery counties*, N. Y. auxiliary to the Baptist Board of Foreign Missions. Brethren of the *Shaftsbury Association*, present at the *Saratoga*, agreed on a meeting for a similar purpose. Hence the formation of the *Society of Shaftsbury and vicinity* auxiliary to the Baptist Board of Foreign Missions.

While in this quarter, it afforded great pleasure to have an opportunity of paying my respects to his excellency governor Galusha, at his residence in Shaftsbury, Vermont, an honorary member of the General Missionary Convention. He put into my hands the liberal donation of fifty dollars for the general fund.

The following Sabbath furnished an opportunity of delivering a missionary sermon in the Baptist meeting-house in Troy, and a liberal contribution was willingly offered.

The plan to be pursued dictated my return without delay to Philadelphia, to complete the distribution of the Report, and to advance with all possible expedition to the west.

Parcels were forwarded by ship for the remaining unsupplied associations in Rhode-Island and Massachusetts, and for those in Maine. At the same time, by brother George Patterson, whose talents, and whose zeal for promoting the gospel, are well known to the Board, parcels were forwarded for most of the associations in Virginia and North-Carolina. Although sickness prevented brother Patterson from attending those associations which it was his purpose to attend, he succeeded in getting a considerable proportion of the parcels sent on to the places for which they were designed. In Edenton, N. C. he received a public contribution for the mission, reputable to the liberality of the people there, and reputable to himself as an advocate in the sacred cause.

With parcels of the Report for the associations through all the western country, the 20th of July permitted my departure from Philadelphia on a western tour.

At Mount-Pleasant, at Pittsburgh, and at Washington, Pennsylvania, on my passing, contributions were made, the liberality of which, under the existing circumstances, was peculiarly animating; and seemed to predict, as it actually commenced, the happy success with which an indulgent Providence was about to crown my feeble exertions in the interesting region west of the Alleghany mountains. At Washington, shortly afterwards, was formed the *Washington Female Mite Society*, to assist the funds of the Board. In the same section of Pennsylvania, the *Redstone Association*, a little later, resolved on becoming a *Missionary Society* auxiliary to the Baptist Board of Foreign Missions.

At Zanesville, Ohio, where the goodness of the Lord permitted me to remain a Sabbath, the hearts of the people were again opened to contribute for the promotion of the gospel among the heathen. The same divine goodness conveyed me the 12th of August to the *Elkhorn Association*, near Lexington, Fayette county, Kentucky.

Here it was particularly gratifying to meet with a worthy member of the Board, the Rev. Jeremiah Vardeman; and with the Rev. Ja-

cob Creath, who nearly two years before had first acquainted me in some measure with the state of things in the western parts of our country; while the cordial welcome of the ministers and brethren in general, gladdened my heart, and impressed the consoling persuasion that my coming should not be in vain.

The next day furnished an opportunity of addressing a very large assembly on the interesting subject of evangelizing the heathen. The bounteousness displayed on the occasion, supplied a fresh and very cheering presage of the extended liberality in favour of missions likely to be realized in this flourishing, wealthy, and liberal portion of the United States.

Before the close of the Association the satisfaction was allowed me of being present at a meeting of the Directors of the *Kentucky Baptist Society* for propagating the Gospel. They voted to send on their funds, amounting to more than \$500, to the Treasurer of the general Board.

In the course of the season ten associations were visited by me in Kentucky. At each of them a public contribution was made, and put into my hands, the amount of which will be exhibited in detail on a separate paper. Public contributions were also made at some associations at which it was not in my power to be present, and put into my hands for the missionary object. Here, too, as elsewhere, the associations readily acceded to the plan of a regular intercourse, connexion, and correspondence with the Board.

In several instances, besides at the associations, public contributions were offered for missionary purposes. An occurrence of this kind at Mount Sterling, Montgomery county, Kentucky, deserves notice. An appointment for preaching had been forwarded to that place; but when the time arrived it happened to be during the session of the court there. However, the court adjourned at the hour of religious service, in consequence of which, a large assembly attended, and a very handsome contribution was made.

In Lexington the very pleasing opportunity was afforded, of preaching a missionary sermon in the Cross-street Presbyterian meeting-house; and it is peculiarly gratifying to state, that the contribution was considerably larger than has yet been made on any other one occasion in any part of the United States in aid of the missionary operations of the Board. One lady, Mrs. Eliza J. Parker, gave \$50. Joseph C. Breckenridge, Esq. \$10.

Considerably more than \$1400 were received by me in Kentucky; which, with more than \$500 from the Kentucky Mission Society, will amount to a sum not much short of \$2000; and more, it is believed, than has yet been furnished by any other State, except Massachusetts, to the general fund.

The last of September conferred on me the happiness of meeting with the Kentucky Mission Society at the Great Crossings in Scott county. On the occasion, particularly after an address to the assembly by the Rev. Silas M. Noel, a large accession was made to the number of its members. A request of the Society induced me to attend another of its meetings, held in Frankfort during the session of the legislature of the state in that place.

As the period of the associations approached, arrangements were



made for meetings, the object of which was the formation of mission societies. At four successive meetings of this kind, the satisfaction was enjoyed of assisting in the origination of as many societies of this description. The 28th of October at Mount Gilead, Green county, was formed the *Green River Country Society* auxiliary to the Baptist Board of Foreign Missions. At Bardstown, Nelson county, the 9th of November, the *Bardstown Society* auxiliary to the Baptist Board of Foreign Missions. At Mount Sterling, Montgomery county, the 17th November, the *Mount Sterling Society* auxiliary to the Baptist Board of Foreign Missions. On the 25th of the same month, at Shelbyville, Shelby county, the *Shelbyville Society* auxiliary to the Baptist Board of Foreign Missions. Recently has been formed in Mason county, the *Washington Kentucky Missionary Society* auxiliary to the Baptist Board of Foreign Missions—all in Kentucky.

Immediately after the formation of these societies, a journey through the Indiana Territory was undertaken for the purpose of completing the arrangements for the continued intercourse and correspondence between the Board and the associations there. Spending a Sabbath in Jeffersonville a public contribution was put into my hands for the missionary object.

Returning from this hasty tour through the Territory, the attaining of a similar object conducted me again into the state of Ohio. Being in Cincinnati on the Sabbath, and having delivered in the Baptist meeting-house a missionary sermon, the contribution put into my hands was large, though the day was cold and the walking bad. The succeeding day conferred on me the happiness of attending, by request, the *Female Society* of Cincinnati for charitable purposes, and of receiving from that amiable society twenty dollars for the general mission fund. Passing through Lebanon the same week, a copy of the First Annual Report was left by me in that place to be presented to the *Female Bible and Charitable Society* of Lebanon. Recently has been received from that praiseworthy society the sum of \$70 for the Board.

The following Sabbath found me in Chillicothe. Monday, at 12 o'clock a charity sermon was delivered by the Rev. Mr. Rigdon in the Rev. Mr. Wilson's meeting-house, Presbyterian, before the *Chillicothe Female Benevolent Society*; and a contribution was made in favour of the funds of that society. In the evening of the same day, in the same house, a missionary sermon was delivered, and a public contribution for missionary objects put into my hands.

Having succeeded in accomplishing the purposes of a tour through Ohio, and returned with as much speed as was practicable to Kentucky; having spent a Sabbath with that venerable father in the ministry, Elder Ambrose Dudley, *whose praise has long been in the churches* in that quarter; and having remained a few days in Lexington, my course was then directed to the south part of the state, through the bounds of those associations which it had not been in my power previously to visit, and so on into Tennessee.

Opportunity had been seized before of visiting Nashville while the legislature of the state was in session there, and of delivering a missionary sermon, and receiving a contribution in that place, the amount of which should be regarded as a pledge of what may



yet be done for the mission in so fine and flourishing a part of our country.

With every effort it had not been practicable seasonably to supply the associations in Tennessee with the Report of the Board; nor but partially to supply them finally. Wherever it has been circulated among them, the information contained in it has produced, so far as is yet discoverable, the happiest effects. There appears, indeed, ample reason to calculate on the favourable countenance of these associations towards the missionary cause, as soon as they shall have opportunity to possess sufficient information upon the subject. Already have most of them adopted measures for a regular connexion and intercourse with the Board. It had, indeed, been my expectation to spend time enough among these churches to form at least one missionary society; but was so late in getting away from Kentucky as to render this impossible.

Nashville was left behind the 24th of February; Knoxville the 8th of March, 1816; and the ensuing Sabbath found me with the Bent Creek church, Jefferson county, Tenn. Having, after sermon, offered to the congregation a few remarks relative to the missionary business, read a part of the Report, and signified that if any were prepared and felt inclined to bestow any thing for the promotion of the object it would be thankfully received, the willing liberality displayed under such circumstances could not fail to impress me with a conviction that the eastern as well as western part of Tennessee, will not refuse the privilege, when proper facilities shall be afforded, to assist in diffusing among the heathen the light of the gospel.

The next Sabbath furnished, at the Rev. Mr. Black's meeting, Clerk of the *New River Association*, Wythe county, Virginia, a similar opportunity, which was improved in a similar manner, and with similar success, as the preceding. And the following Sabbath gave me the great satisfaction to arrive at a meeting of the *Roanoke Baptist Missionary Society* to aid in propagating the gospel among the heathen, at which a number of the ministers belonging to the *Roanoke Association* were present.

The 27th of March conveyed me to Richmond, Virginia. The hope had been cherished the fore part of the season, of being able to go farther to the south than has been the case; and of passing through part of the Mississippi Territory, Georgia, and the Carolinas, before my return to Philadelphia; but the Lord has ordered otherwise. While in Kentucky, however, circumstances brought me to become acquainted with the Rev. James E. Welch, a young minister of talents, and of missionary zeal, who has spent the winter in Georgia, and appears to have been active in the business there. At a meeting appointed by the *Hephzibah Association*, and held at Bark Camp, Burke county, Ga. for missionary purposes, Mr. Welch was present, and assisted in the formation of the *Hephzibah Baptist Society* for itinerant and Missionary exertions. He also obtained the minutes of several associations, and formed arrangements for the circulation among them of the annual Report of the Board.

In Richmond the opportunity occurred of attending the annual meeting of the *Richmond Female Baptist Missionary Society*. Their request conferred on me the honour and satisfaction to deliver their

annual missionary sermon, the evening of the 11th of April. The contribution on the occasion amounted to nearly \$70; to which the Rev. Mr. Rice, a Presbyterian, added \$5 the next day. This society remits to the general Treasurer this year \$130. Last year about \$80 to the Treasurer of the *Richmond Baptist Foreign and Domestic Mission Society*. The evening of the 8th the managers of this last mentioned society had a meeting, and voted to remit to the general Treasurer this year, as usual, \$250. The people of colour in Richmond have also manifested a disposition to assist in missionary efforts; but they wish the funds of *their Society* to be appropriated particularly to an *African mission*. Could this be the case, it is thought they would do something handsome.

Saturday the 13th brought me once more to Fredericksburg, to attend a meeting of the *Fredericksburg Foreign and Domestic Missionary Society*. They voted to remit to the general Treasurer \$50. More may be expected hereafter. The activity and zeal of the *Female Mission Society* in the same place are highly gratifying and praiseworthy.

At the *Flat River Association*, whose last meeting was in Mecklenburg county, Va. the 27th of April, opportunity again invited me to deliver a missionary sermon, and a public collection was taken up for missionary purposes. Had circumstances been such as to have permitted me to remain on the Sabbath, no doubt the collection would have been larger. Taken as it was at the opening of the session, the people unapprized of it before hand, its amount, as well as the fact itself, exhibits pleasing evidence of the disposition of the association, and of the people of the neighbourhood, to assist the benevolent and evangelical operations of the Board. The two succeeding days indulged me the satisfaction of being with the *Meherrin Association*, whose meeting this year was also in Mecklenburg county, Va. A public contribution was put into my hands for the mission, and a very laudable zeal was manifested for its promotion.

Returning again to Richmond immediately, and proceeding thence as fast as possible to Philadelphia, to render an account to the Board; but finding that an adjourned meeting of that body was to take place in New-York at the time now present, opportunity has been allowed me of meeting again with the *New-York Association*, and of witnessing again their happy zeal for promoting the missionary cause; also of attending the *Warwick Association* the first week in this month. At the recent meetings of both these associations, missionary sermons were delivered, and collections taken up in aid of the general missionary fund.

During the past year it was thought proper that the *Savannah Baptist Society for Foreign Missions* should be dissolved, for the purpose of forming others in the same quarter on a different scale; consequently, one has been formed in Beaufort, S. C., one in Sunbury, Geo., and perhaps one in the Great Ogechee church, not far from Savannah, as that church has sent on to the general Treasurer about \$150. By the *Sarepta Association*, a meeting was appointed to be held at Moriah meeting-house, Madison county, Geo. the Friday before the first Sabbath in June, "in order to adopt some measure to aid in missions, or to form themselves into a *Mission So-*

ciety." In the bounds of the *Ocmulgee Association* it appears an *Auxiliary Mission Society* has been formed.

In the north the multiplying of similar societies has not been less rapid than in the south. In Maine, the *Lincoln Baptist Female Cent Society* for promoting the mission to the Indians, and the *Maine Baptist Auxiliary Society* to aid foreign missions, have been originated, besides a *Society* by the people of colour in Portland, with a view specially to an *African Mission*, should God in his Providence favour their wishes. In New-Hampshire, several new auxiliary *Mission Societies*, some of them *Female Societies*, have been formed. A *Female Society* for the promotion of missions has been formed in Brandon, Vt. and perhaps others during the year in the same state. In Massachusetts, the *Baptist Missionary Society* of Norfolk county and vicinity, to aid in foreign or domestic missions. In Rhode-Island, the *Bristol Female Mite Society* to encourage and aid in diffusing the sacred scriptures, and sending missionaries among the destitute both at home and abroad. The *Warren Female Mite Society*, formed in 1808, assists the funds of the foreign mission. The *Windham and Hampton Female Mite Society*, and the *Lebanon Female Mite Society*, in Connecticut. In the state of New-York, the *New-York Northern District Society* auxiliary to the Baptist Board of Foreign Missions. The *Female Society* of Whitestown, to assist in sending the gospel among the heathen. The *Henderson United Female Society*, co-operating with the Black River Baptist Association, to aid in foreign missions. A *Female Society* also in Ellisburg. At the last session of the *Ontario Association*, a *Mission Society* was formed auxiliary to the Board. Also at the recent session of the *Black River Association*, something has been done which may be considered as equivalent to the formation of a *Mission Society* auxiliary to the Board. It is expected, too, that another mission society will be formed in Henderson, Jefferson county, N. Y. The formation of the *Junior Mission Society* of the 2d baptist church in Philadelphia, has likewise taken place during the past year.

The *Female Societies* mentioned in this letter are such as have actually assisted the foreign missionary funds, or whose constitutions respectively embrace expressly the object of foreign missionary efforts.

Perhaps several of this description have been formed in various places of which information has not yet been received. Besides these, there are many *Female Mite Societies* and *Cent Societies* in almost all parts of our country, which will, no doubt, most of them, either directly, or indirectly, aid the general fund. Indeed, the great number and rapid increase of these laudable FEMALE INSTITUTIONS cannot fail to create emotions the most lively and gratifying—hopes and anticipations of the most ardent and animating nature. The *Boston Female Society* for missionary purposes, which was formed in 1800, and was the *first* of this kind, it is believed, in the United States, a considerable time since "had," as they affectionately express themselves, "the privilege of an epistolary correspondence with near SIXTY SOCIETIES" of this description. But *sixty* is much below the present number of these amiable societies. In a letter just received from brother Chessman, he has furnished me with a list of SEVENTY-



two ; and remarks, that " all these societies meet statedly for prayer. Some few confine themselves to domestic charity ; but almost all assist the missionary cause. Information of what the American ladies have done, has reached England, as appears in one of the late English Baptist Magazines, and the heaven will probably commence its operation there, as they are not willing to say that the American ladies surpass them in piety or zeal. May the whole lump on both sides the Atlantic be leavened."

The societies mentioned in this letter as auxiliary to the Board, and those mentioned in my letter of May, 1815, exhibit the pleasing and very encouraging fact of at least SEVENTY-ONE MISSION SOCIETIES, distinctly combining their means and their exertions in the noble design of aiding the heralds of the cross to *preach among the gentiles the unsearchable riches of Christ.*

In closing this communication, it is impossible for me to abstain from an expression of devout gratitude to the Father of Mercies for his great goodness in conveying me in safety through the various and extended journeyings of so many thousand miles the year past ; frequently in lonely ways, usually solitary, and sometimes in the night : but no disaster has been permitted to occur. Also the uniformly favourable countenance and kindness of the people in all places through which my course has led, have alleviated the painfulness of toil, exposure, and fatigue ; beguiled anxious solicitude, supported and strengthened a confidence in the enlarged success of the undertaking, and claim my warmest thanks.

With affectionate salutations to yourself, dear Sir, and all due respect to the Board of Foreign Missions, permit me to subscribe,

Your agent in the mission service,

LUTHER RICE.

REV. DR. STAUGHTON, *Cor. Sec. of the Baptist* }  
*Board of Foreign Missions for the U. States.* }

New-York City, 19th June, 1816.

P. S. On separate papers allow me to submit the following communications, to wit: (A.) (B.) (C.) (D.)

(A.) exhibits the "State of the Associations, Churches, and Mission Societies in relation to the objects of the Board."

(B.) is a "Table of the Associations."

(C.) presents a "Statement of monies received subsequent to 11th May, 1815, and onward to 19th June, 1816 ; including various expenditures during the same time."

(D.) contains "Miscellaneous Articles."

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(A.)

STATE OF THE ASSOCIATIONS, CHURCHES, AND MISSION SOCIETIES,  
 IN RELATION TO THE OBJECTS OF THE BOARD.

The facts and observations which serve to illustrate the subject referred to in this paper, have been partly anticipated in my letter to the Corresponding Secretary. But it is desirable to take a nearer and more particular view of this subject than could consistently be done in that letter. It will be most convenient in this survey to take a geographical sweep from Maine through New-



Hampshire and Vermont, and then along the atlantic states to Georgia, thence westwardly to the Mississippi Territory, and from that turn northwardly through Tennessee, Kentucky, and Ohio, and close with the Indiana Territory.

MAINE—*Three Associations, and two Mission Societies, besides several Female Mite or Cent Societies.* With the advancing population, and growing attention to missionary concerns, in this quarter, permanent and increasing assistance to the general object may justly be expected.

The *Bowdoinham Association* took up a collection last session amounting to \$32 22, and appointed a standing "committee on the subject of foreign missions;" which committee "advised the churches to consider themselves a missionary society, and bring forward their donations at the next session." It is thought "the missionary spirit is rapidly increasing in that quarter."

The *Lincoln Association* "voted to recommend to the churches that there be a contribution of *one cent per month* for each member, to be applied to missionary purposes."

The ladies of the *Cent Society* for promoting the mission to the Indies, thus tenderly address their sisters of the *association*: "Cast, for a moment, imagination's eye on the dark corners of the world, where ignorance and superstition hover around immortal souls, as precious as our own—behold them sacrificing their children and themselves to their god! behold them bowing to wood and stone, enveloped in thick darkness; without one cheering ray from the Sun of Righteousness to illumine their benighted souls! If ever you have felt the benign influences of the religion of Jesus, you will not, you cannot, remain inactive." In the same quarter the *Maine Auxiliary Society* has already sent on to the mission society in Boston, to be remitted to the general fund, \$100. "One of the members" of this society, at its formation, "declared that five years before he had conceived a design of giving *ten dollars* a year to the missionary cause, and therefore embraced this first opportunity of subscribing the whole fifty."

The *Cumberland Association*, equally zealous, appointed a committee upon this subject, last session, and on the minutes appears the following notice: "The trustees of the *Maine Baptist Missionary Society*, feel deeply impressed with the importance of the foreign mission; and earnestly recommend to the churches that compose this association, to take the matter under serious and prayerful consideration; and they most devoutly hope that they will enter into the spirit of the subject; and that they will "*of their abundance lay by in store*" against another year "*their liberality*," with their brethren who are before them in the work, that the object be not hindered for the lack of pecuniary aid."

The *Mission Society* formed among the people of colour in Portland would, perhaps, assist the funds of the Board in the event of an African mission being undertaken. From the *Mite and Cent Societies* assistance will very certainly be afforded, either directly or indirectly to the general fund.

NEW-HAMPSHIRE—*Three Associations, and three or four Mission Societies, besides Female Mite or Cent Societies;* of the same views with their brethren and sisters in Maine; much aid to the general fund may be looked for from this state.

The *New-Hampshire Association*, last year, entered into the missionary business with the zeal to "recommend to the churches to form auxiliary societies to promote the design," appointed a secretary to correspond with the Board, and appeared, indeed, to be "highly pleased to learn that a missionary spirit obtains in the United States."

The *Meredith Association*, last session, appointed a corresponding secretary, who should also "receive subscriptions;" "voted to recommend to the churches to form auxiliary societies for missionary purposes;" and "eleven dollars were contributed for foreign missionary use." "Some of those societies," their Secretary states, "have already been formed," and others, it is hoped, will soon follow the example. Elder Crockett writes—"on the decline of life, yet I rejoice to hear and to know of the exertions made for the spread of the gospel." Elder Bailey—"I shall take the utmost pains to promote the missionary cause. I want to know more of India than I can learn by reading. I long to see it. O!

if I could hear Krishna and Petumber preach Jesus, and the power of his resurrection, it would be more joy to me than if the whole world should pay tribute to me. I frequently pay them an imaginary visit. My dear brethren in India are printed on my heart. A mother might as well forget her sucking child as I could forget them; they engross my warmest affection."

The *Dublin Association* alive to things of this kind, could not but rejoice that "the glorious object of sending the gospel to the regions of pagan darkness has every where arrested the attention of the friends of Zion;" and declare that in nothing have "they more exulted than in that missionary spirit which pervades the American Israel." The *Auxiliary Society* connected with this *Association* "received as the fruit of the first year, \$163 and 85 cents." The *Mite and Cent Societies* formed and forming in this state, will, no doubt, exert an influence which will be very perceptible in a short time.

VERMONT—Six *Associations*, and four *Mission Societies*, besides *Female Mite or Cent Societies*, may be relied on as the steady, able, and persevering supporters of the benevolent, evangelical cause of missions.

The *Shaftsbury Association*, although a communication forwarded last year failed of being seasonably presented, failed not to manifest a disposition decidedly missionary. This subject is urged upon the attention of the churches in the close of the minutes of last session; and in the circular and corresponding letter the idea is treated with disdain "that we should be content to dwell in our ceiled houses, while the house of God lies waste." An *Auxiliary Mission Society*, formed during the past year in the bosom of this association, forwards to the general fund this season \$88. From *Female Societies* in the same region more or less assistance may be expected in favour of the general fund.

The *Woodstock Association*, fired with the subject, could not repress the sentiment, "O! brethren lift up your eyes and behold your God, who is moving the heavens and the earth to accomplish his purposes, and bring all flesh to see his glory. Come Lord Jesus, come quickly, Amen." The *Auxiliary Society* connected with this body forwarded, during the past year, \$400 to the general fund. How much of this may have been accumulated by *female societies* cannot here be stated, or even whether any of it was, though it is believed there are such societies in the same region.

The *Vermont Association* could not lose the missionary spirit at such a time as this. The minutes of last session exhibit the same friendly and zealous attitude as heretofore. The circular letter is devoted to "the subject of missions," concerned "that so great a portion of the world are in total ignorance of the only way of salvation," and deeply "anxious to promote their best interests by sending them the gospel of Christ." The *Auxiliary Society* connected with this body "received last year about \$381." In Brandon, same region, "a *female society* for the promotion of missions has been formed. Their contribution amounted to \$33 25." There may be others, of which information has not been received. A very interesting letter has been sent by this association to the Board. The Rev. Mr. Kendrick, their Secretary, also informs, that "Mr. Benjamin Stevens, of Cornwall, has lately deceased; and left a bequest for the foreign mission of \$500. It is hoped that others in closing their concerns with this world will piously remember the same great and benevolent object.

The *Fairfield Association*, equally cordial in supporting the missionary cause, "appointed," at the last session, "a Standing Secretary for foreign missions;" and took up a public "collection for foreign missionary purposes." At least one *Female Mite Society* is found in this neighborhood, if no more.

*Barre Association*—"Letters and Reports from the Agent of the Baptist Board of Foreign Missions, stating a plan for general correspondence, and soliciting attention to foreign missions, were brought forward, and being cordially approved, Elder Huntington was appointed Standing Secretary of the association to make communications to the Corresponding Secretary of the Board—and a collection taken of \$10 02, to be forwarded to the missionary fund.—Who knows but God may honour us with having sons that he will make use of for the conversion of Mahometans, and pagans, to the religion of our Lord and Saviour Jesus Christ!"

*Danville Association*—scarcely surpassed by any in zeal for promoting the

gospel, agreed, last year, to "recommend a cordial approbation of the general object of the foreign mission—that a Standing Secretary be appointed, and that there be an annual contribution in the churches and association"—alleging in the corresponding letter, that intercourse of this kind "possesses increasing importance in this propitious day, in which the Saviour is not only extending his dominion, but giving us the privilege to become co-workers, by uniting our exertions to send the gospel of peace to those dark places of the earth which are full of the habitations of cruelty." There is, it should seem, at least one *Female Cent Society*, if not more, within the bounds of this association. It is hoped that a more particular account will be had of societies of this description in Vermont, as well as in other places, by the time of the meeting of the General Missionary Convention next year.

**MASSACHUSETTS**—*Four Associations*, and *eight Mission Societies* that assist the funds of the Board, besides very many *Female Mite and Cent Societies*. In this quarter commenced the missionary business, now conducted by the Board: and here reliance may be placed for steady and firm support.

*Leyden Association*.—"Amount collected for missionary purposes 118 dollars and 85 cents"—of which 103 have been forwarded to the general treasury through the medium of the *Country Baptist Missionary Society* connected with the association.

*Sturbridge Association*.—"Permit us to call your attention to those heathen climes, which, as yet, have never been blessed with gospel peace. There may we see millions of our fellow creatures, degraded to the most abject state; and exposed to the severest sufferings that diabolical influence can instigate. Do we not feel our *spirits moved within us* when we view so many precious immortals *wholly given to idolatry*? Can we think we have discharged our duty to these our fellow mortals, while we have never given a dollar, or a cent, to send them a missionary, or to send them a bible?"

*Boston Association*.—As usual, "the important concerns of missions were introduced, and a zealous interest manifested on the subject. Voted, that the thanks of the association be presented to those societies and individuals who have contributed to support the cause of missions.—Millions and millions are perishing, and what do we? What you do, brethren, you must do quickly. Help must come from some quarter; if not from you, from others; and you will miss the opportunity and lose the crown. It is a day of great events. Endeavour great things, and you will have a great reward."

This part of Massachusetts is covered with missionary societies, whose zeal and activity will not easily be surpassed. It would be pleasing, if practicable, here to insert in detail the accounts of monies received by these societies, by subscriptions, public collections, female mite and cent institutions, donations of individuals, and so on; but this gratification must be omitted for want of room.

*Westfield Association*,—last session, "affectionately invited the churches to take the missionary business into consideration, and take some measure to promote it. It is earnestly recommended that each church make a contribution for that purpose, previous to the next session, and send the amount by their messengers."

*Female Societies* in this state, many of which assist the foreign mission, are found in Boston, Salem, Haverhill, Bridgewater, New-Bedford, Easton, Weymouth, Bradford, Pembroke, Braintree, Dorchester, Holden, Townsend, Beverly, Framingham, Shrewsbury and Boylston, Barnstable, Wareham, Falmouth, West Boylston, Tyringham, Plymouth, Ridge, Lee; and in how many other places cannot be here stated. Perhaps it will be practicable and proper to give a more particular account of these, and others, connected with the Proceedings of the next General Missionary Convention.

**RHODE-ISLAND**—*Two Associations*, and *three Mission Societies* auxiliary to the foreign mission, besides *female societies* in Warren, Providence, and perhaps other places, which, although they do not expressly mention foreign missions in their constitutions, do, some of them, assist the funds of the Board; and perhaps all of them will do this when they come to understand that the foreign missionary design embraces the western heathen, as well as those in the East Indies, and in Africa.



*Warren Association*,—long accustomed to patronise benevolent objects, took up last session, as had been the case before, a public collection to assist the general missionary fund. At the same time, and for the same purpose, were brought forward a collection from the church in Pawtucket of \$34—another from the church at Attleborough of \$6, and a donation from two females at Grafton of \$2—which, with the collection above-mentioned amounted to \$69 26. In their corresponding letter indulgence is given to the following happy effusions—"If these anticipations be joyful," alluding to the prospects before the church on earth, "and if faith strengthens and augments our joy; if there be any comfort in love; any reward in perseverance; then let us lend our aid to the advancement of Zion. Events now favour. Our country is blessed with peace; the earth yields her increase; and commerce replenishes our treasures. Let us remember IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

The *Bristol Female Mite Society* to encourage and aid in diffusing the sacred scriptures, and sending missionaries among the destitute both at home and abroad, has been mentioned already in another place. It is stated that "the missionary spirit increases in that region, and several engage with ardour in the good work."

*Yearly Meeting*,—from which, minutes, and a friendly letter have been received. They express an "ardent desire for the promulgation of the gospel, and for the mutual blessing of all the human family."

CONNECTICUT—Three Associations, a large *Auxiliary Mission Society*, besides *Mite* and *Cent* institutions, present the gratifying prospect of much assistance to the design of evangelizing the heathen.

*Stonington Association*,—last meeting, took up a public collection in favour of the general fund, amounting to \$16 82—\$6 were given afterwards. "Voted, to recommend to the churches to have an annual contribution, for the purpose of aiding the Board in support of gospel missions to the East Indies."

*Groton Union Conference*.—"Voted to have a contribution at the close of the meeting," for the missions to India, and "that it be recommended to the churches to have annual contributions for the same purpose."

*Hartford Association*.—"Agreeably to the recommendation of the association last year, collections were forwarded from the churches for the benefit of foreign missions, as follows, viz:—from the Meriden church \$31; Litchfield \$2 36; Colebrook \$13 53; Hartford \$27 32; Middletown \$7 32; North Haven \$2; a friend to missions 25 cents.—Voted to renew our request, that the churches make a collection for foreign missions, and forward the same at our next meeting." In their circular, they observe: "The attention of our brethren for some time past has been excited towards the spread of the gospel in the heathen world. Some small exertions have been made, and the blessing of God appears to have been granted. O! may the time soon come, when all people shall be favoured with the glad tidings of salvation, and through rich grace, be brought to enjoy the blissful presence of God and the Lamb!" Their Secretary observes—"I trust we shall one day arise and grow strong in the missionary cause."

The *Connecticut Auxiliary Mission Society* has forwarded \$300 to the general missionary fund. Among its receipts are \$20 from the *Female Mite Society* of Windham and Hampton; and \$15 from the *Female Mite Society* of Lebanon. There is also the *Female Society* of Montville, and perhaps several others in the state.

It is stated that a lady in this quarter, who deceased not long since, left her property, supposed to be between \$3000 and \$4000, to the foreign missionary object.

NEW-YORK--Seventeen Associations, eighteen Mission Societies that distinctly embrace the design of aiding the operations of the Board, and numerous *Mite* and *Cent Societies*, in this large, flourishing, and wealthy state, disclose a prospect peculiarly grateful and interesting to those who long for the prosperity of Zion.

*New-York Association*,—as has been mentioned elsewhere, displayed last year a very happy and efficient zeal for the promotion of the gospel. The same disposition was displayed again at the session of that worthy body the present year. This subject is affectionately and warmly recommended, in the circular letter,



to the churches. "We must not consider our work as finished until every American Indian, every Hindoo, and every Hottentot, is furnished with a bible; that they may read and hear in their own language, the wonderful works of God."

Pursuant to the spirit of the excellent observations in their circular, the Association published the following important minute: "Whereas, a concert of prayer has been established many years ago, and is now very extensively observed by societies and individuals in every quarter of the world, this Association recommend to the churches to unite in said concert, and on the first Monday in every month to pray particularly for the success of missionary undertakings, and the universal prevalence of the gospel upon earth." [This concert of prayer was agreed on by our brethren of the Northamptonshire and Leicestershire Association, 3 June, 1784. It is the source of the *Particular Baptist Society for the propagation of the gospel among the heathen*, formed in 1792—and of the BAPTIST MISSION IN THE EAST, which has translated the bible into numerous languages, and enriched thousands and thousands with the knowledge of the glorious gospel of the blessed God. Surely the effectual fervent prayer of the righteous avails much—and if only two shall agree on earth as touching any thing that they shall ask, it shall be done for them of their heavenly Father—how much more when multitudes of pious persons agree in a concert of prayer for the spread of the everlasting gospel of the Redeemer!]

*Warwick Association*.—last year, expressed on their minutes a decided approbation of efforts for "extending the gospel to the heathen world,—and recommended to the churches to aid the object." The same evangelical disposition was manifested again at their session this year, and a public collection was taken up in favour of the general fund. "Let us strive to build up the Redeemer's kingdom, and extend the triumphs of his cross among the nations."

*Otsego Association*.—"It is the opinion of your committee that we may obtain some assistance for the foreign mission, without lessening our exertions at home; and we recommend an annual contribution at the session of the Association; and that the foreign mission be incorporated with our domestic society, two separate funds to be kept; and that a committee be appointed, one in each church, to obtain subscriptions and donations, the subscribers and donors directing the committee into which fund they will have their donations put. It is greatly desirable that our churches and congregations make annual contributions, either for the domestic or foreign mission, or for both:" accepted. A contribution was made amounting to \$35 66. Also "by the hand of Elder Abbot from Jason Lee, 1 dollar—Abigail Lee, 1 dollar—Elizabeth Thorp, N. Burlington, 1 dollar."—"The missionary spirit appears to increase in this western part of New-York."

*Chemung Association*.—"We wish the work to prosper, and have appointed our brother Thomas Smiley, a Standing Secretary, to report for us to the Board; and to receive what intelligence it wishes to send us." Mr. Smiley in his letter says—"I do not entertain a doubt but that if it were in our power we would be among the first to assist in the propagation of the gospel among the heathen."

*Rensselaerville Association*.—"Heard the letter directed to this Association by brother Rice. Received the following sums of money to be appropriated to the benefit of foreign missions, viz. from the church and society in Broome, \$5 73—church and society in Durham, \$5 90—do. in Charleston, \$15—do. in Duanestown and Floriday, \$5—do. in Cairo, \$5—do. in Blenheim, \$2 72—*Female Mite Society*, Lexington, \$13 50—*Female Mite Society*, Cairo and Durham, \$11—public contribution during the session, \$9 21. Appointed Elder Arnold and brother Hill to receive and forward money for the general Board.—Formed into a mission society; when all present became members."

*Cayuga Association*.—"Received a letter from Elder John M. Peck, on the subject of missions. Voted, that Elder Comstock be a Standing Secretary to correspond with the foreign missionary Board. Voted to recommend to the several churches to appoint delegates to meet at Aurelius the first Wednesday in January, to take into consideration the expediency of forming a mission society auxiliary to the Baptist Board of Foreign Missions; at which time it is expected that the churches will not be backward in presenting their liberality to forward the spread of the gospel among the poor benighted heathen."

*Essex Association*.—"Received by the hand of brother Stone Mr. Rice's let-

ters relative to foreign missions, which being read, the association generally expressed a hearty approbation of the measures taken by our brethren to impart the knowledge of salvation to heathen India; and that it would be a privilege to unite their exertions to promote the glorious work, and to review the annual publications on the subject; for which purpose brother Stone was appointed Standing Secretary to hold correspondence with the Board of Foreign Missions. Voted to recommend it to the churches to raise 18 cents on each member—6 for defraying travelling expenses of those messengers who attend corresponding associations—6 for domestic missions—6 for foreign missions. A collection was made for foreign missions of \$15 54—by sundry persons in the town of Jay \$9—Phebe Betts, of Elizabethtown, 25 cents.”

*Saratoga Association.*—The zeal of this body has been mentioned in another place. Their Corresponding Secretary says in a letter—“It is my impression at present that the counties of Washington, Warren, Saratoga and Montgomery will give at least the annual assistance to the Board of 100 dollars; I hope more; but I would not wish to calculate too high. With great satisfaction I state to you that the *Female Mite Society* of Bottskill have voted to send forward about \$40 to the Treasurer of the Board, for the support of Foreign Missions. And not long since I was in the town of Hadley, and a *Female Mite Society* proposed to send their mites on to the Treasurer. I understood they had about \$20.”

*Black River Association.*—“A letter received by brother Osgood from the Agent of the Board of Foreign Missions, read. Voted to enter cordially into the views of the foreign missionary society. Voted to recommend to the churches and societies, in our connection, liberal contributions to be brought forward at our next session.” This recommendation has been complied with. At the recent meeting of this body were brought forward, for missionary purposes, \$243; of which \$148 were from the town of Henderson—\$88 74 from a *Female Society* in the same town.

*Madison Association.*—“The committee reported that in their opinion a missionary society auxiliary to the Baptist Board of Foreign Missions may be formed in the bounds of this association. Such a society, it is thought, would not lessen the exertions of our brethren for the domestic mission, but might increase their zeal to promote the kingdom of Christ both at home and abroad. The report was cordially received.” A collection was taken up amounting to \$85; and the *Madison Society* auxiliary to the Board, was formed.

*Lake George Association.*—From this no information has yet come to hand.

*Union Association.*—“Voted that a collection be made for the benefit of foreign missions.” This amounted to \$21 44. “We feel to rejoice at the opening prospects of the Redeemer’s kingdom; that our God is spreading the triumphs of the Cross, and erecting monuments of his victorious grace, in the benighted branches of the human family. Let it be our united cry to the throne of Almighty grace, that the glorious work may spread till every knee shall bow to the peaceful sceptre of Prince Immanuel, and his name become the praise of the whole earth.”

*Franklin Association.*—“Voted to adopt the plan of a missionary society reported by the committee,” to wit—“that this association be and the same is hereafter to be considered as a missionary society; the managers to have two separate funds, one for foreign, the other for domestic missions.—Recent information from the East, together with the promises of God, and the wretched condition of many immortal beings, call for our united efforts to be instrumental in spreading the light of the glorious gospel among them, by which alone the way of life is made known to perishing sinners.”

*Holland Purchase Conference.*—“Voted to recommend to the churches to take into consideration the subject respecting foreign missions, and make collections against our next annual meeting, and forward the same by their delegates to Elder Joy Handy, their Corresponding Secretary.—To us it appears a subject of the first consequence, and as such we desire to recommend it to the churches.”

*St. Lawrence Association.*—No information from this has yet been received.

*Ontario Association.*—“Elder Goodale, in the name of the Baptist Board of Foreign Missions, presented the association with thirty copies of their first Report, whereupon, voted, that we gladly receive said Report, and that a collec-

tion shall annually be made at our meeting to aid the benevolent designs of said Board, and that brother Goodale forward the same and correspond with their Corresponding Secretary. A collection of \$20 was made; and at the close of the session a society auxiliary to the said Board was, with much unanimity, formed and organized." Elder G. remarks—"I never saw money look so valuable as when I saw it drop into the hat for the purpose of aiding our brethren who are engaged to carry the word of life to the poor heathen."

*Hudson River Association*,—recently formed, but will, no doubt, take pleasure in extending an active patronage to missionary endeavours.

*Female Mite, or Cent, or Mission Societies*, are found in the following places in this state, viz.—New-York, Mount-Pleasant, Amenia, Hudson, Troy, Cairo and Durham, Lexington, Greenville, Charleston, Whitesborough, Newport, Sangersfield, Hamilton, Madison, Cazenovia, German, Homer, Fabius, North-Norwich, Henderson, Greenwich, Paris, Ellisburg, and others which cannot be here mentioned for want of more particular information.

**NEW-JERSEY**—*One Association, and two auxiliary Mission Societies.* The minutes of the *New-Jersey Association* continue to display the same disposition as heretofore. "A letter from Luther Rice, Agent of the Baptist Board of Foreign Missions, was received, accompanied with twenty-one copies of the annual Report of the Board for 1815. The association, desirous of promoting the objects of the Board, do recommend to the churches to have so much of the Report read in their public assemblies as may appear calculated to advance the interests of the society. It is recommended to the churches to make annual contributions to aid the funds of the mission, and thereby furnish more ample means of sending the gospel among the heathen."

**PENNSYLVANIA**—*Three Associations, and five auxiliary Mission Societies.*

*Philadelphia Association*.—"Feel, tenderly feel, for the millions that are on our globe enveloped in the darkness, degraded by the crimes, and tortured with the superstitions of Idolatry. The study of geography, it is said, was instrumental in first kindling in the heart of Dr. Carey the missionary flame. Feel for the blinded Jew and the deluded Mahometan. Say not the cause is too great, and your capacity for usefulness too trivial. God has already blessed the endeavours of men of like passions with yourselves to an astonishing degree in these latter times. The Lord has sent forth among his churches a glorious spirit, not limited, as at the reformation, to the destruction of the abuses of the papacy, but which pants and prays and labours for the days when men shall be blessed in the Redeemer, and "all nations shall call him blessed." Let it not be said of us that "*we are idle*." Every object that aims at benevolence, and is conducive to the happiness of men and the glory of Jehovah, should stimulate our exertions, and animate our souls with joy and pious devotion! Let all our energies be in active operation for the prosperity of our Redeemer's kingdom in the whole world."

*Redstone Association*,—"resolves itself into a *Missionary Society* auxiliary to the Baptist Board of Foreign Missions; and for the future the society shall consist of the elders and messengers of every church, who shall collect and forward to the Treasurer of this society annually, at least five dollars. A collection was made of about \$25."

The *Washington Female Mite Society*, to aid the foreign mission, is in the same quarter.

*Abington Association*.—"After worship, proceeded to take into consideration the request of the missionary society for foreign missions, in a letter from the Agent of said society; upon the consideration of which, it was voted, that Elder John Miller be a Standing Secretary to correspond with the Board, and that he be directed to purchase copies of the Report for the use of our churches."

**DELAWARE**—*One Association, and one Mission Society.*

*Delaware Association*.—"It is with heart-felt satisfaction we have received communications from our brother Rice, with the first Report of the Board of Foreign Missions, accompanied with a letter from their Corresponding Secretary; and would earnestly recommend to our brethren, to have a missionary sermon preached annually, in their respective churches, and a collection raised and forwarded to the *Branch Society of Delaware*." The same disposition is understood to have been manifested a-fresh at the recent session of this body.



Elder Daniel Dodge has been appointed Corresponding Secretary for the purpose of maintaining regular intercourse with the Board.

**MARYLAND**—*Two Associations, and one Mission Society.*

*Salisbury Association*,—minutes have been forwarded, and it is believed this body will countenance the missionary object.

*Baltimore Association*.—No intelligence except a copy of the minutes.

**VIRGINIA**—*Eighteen Associations, and six or seven Mission Societies.* These are able to do much, and undoubtedly will do much, for the promotion of the gospel.

*Ketocton Association*.—"A letter from the Agent of the Board of Foreign Missions was received, accompanied with 38 copies of their annual Report, which were distributed; and the association do recommend to the churches a serious consideration of the importance of this work. Yes, brethren, it would be wicked to be at ease at such a time as this. Let us implore God's pardon for our past neglect, and pray his blessing on our future attempts. Let it not be said that the Ketocton Association had no hand in pushing forward the missionary cause."

*Strawberry Association*.—This body evinced, at a recent session, a disposition favourable to the views of the Board, by the appointment of a Corresponding Secretary relative to the missionary business.

*Dover Association*.—"The whole *glory* of propagating the gospel to the salvation of sinners is due to God; but the *means* must be used by his people." This body has come into the plan of regular intercourse with the Board, by appointing a Corresponding Secretary for the purpose.

*Middle District Association*.—In relation to this, the prospect continues as it was last year, favourable.

*Roanoke Association*.—"A letter was presented from the Agent of the Baptist Board of Foreign Missions, in which he requests to establish and keep up a correspondence with us—Agreed unanimously to comply with the said request. Resolved, that this association recommend the forming of a missionary society in this district." This society has since been formed.

*Portsmouth Association*,—has appointed a Corresponding Secretary for the purpose of regular intercourse with the Board, and "advised the churches to take this subject into their most serious consideration."

*Albermarle Association*,—has appointed a person to hold correspondence upon the subject of missions.

*Goshen Association*,—will probably patronize the missionary business, when it shall have been placed before them at a future session.

*Shiloh Association*, will probably do the same.

*New River Association*.—The minutes and a very friendly letter have been forwarded by the Clerk.

*Mayho Association*.—From a member of this body a friendly letter has been received.

*Appomattox Association*,—Appointed a Standing Secretary to correspond with the missionary society, and will, it is believed, exert a zealous patronage in favour of the cause.

*Meherrin Association*.—"Elder Creath presented a letter from the Agent of the Board of Foreign Missions, directed to this association, soliciting aid, and proposing a correspondence. Agreed to lend assistance in the pleasing glorious work, and appointed brother Joseph Saunders Corresponding Secretary. A collection was made for the above purposes." At the recent session of this body a collection was also made; and it is understood that the same thing is to be attended to annually.

*Union Association*.—From this no information has been obtained.

*Green Brier Association*,—appointed, last session, a committee on the missionary business. A letter from the Rev. Mr. Alderson, one of said committee, is very satisfactory upon the subject.

*Acomack Association*.—A copy of the minutes is all that has yet been received.

*Washington Association*.—A copy of the minutes has been obtained, and it is hoped the body will be favourable to the objects of the Board.



*Taze's Valley Association.*—Minutes and a friendly letter from Elder John Young have been received.

*NORTH-CAROLINA*—*Twelve Associations*, and *one Mission Society*. This *Mission Society* sends on to the general treasury this year \$500.

*Sandy Creek Association.*—"Resolved, that we appoint Elder Robert T. Daniel a Corresponding Secretary in relation to the Board of Foreign Missions for the United States."

*Kehukee Association.*—"After taking the subject under consideration, resolved to appoint brother *Bennitt Barrow*, Corresponding Secretary for this association. Ordered, that the churches be informed, that they have an opportunity of receiving annually, pamphlets containing missionary information; if they think proper to take them, that they signify it in their next letters, and contribute accordingly."

*Yadkin Association.*—From a member of this body a kind letter has been received.

*Flat River Association.*—last year appointed a Corresponding Secretary on the subject of missions: this year took up a collection to aid the general fund.

*Neuse Association.*—"Twenty-two copies of the first annual Report of the Baptist Board of Foreign Missions, with a letter, were laid before us by our Clerk. The letter was read, and the Report distributed, one copy to each church; and for the benefit of the institution a collection was directed to be made in the congregation on the two succeeding days of this meeting."

*Mountain Association.*—Minutes of this have been obtained, and a kind letter from a member of the body received. A favourable countenance from this quarter is anticipated.

*Cape Fear Association.*—"Appointed Elder *Ranaldson*, Secretary, to correspond with the Baptist Board of Foreign Missions.—It appears God designs the salvation of the heathen. The gospel *must* be preached in all the world. Is it your desire to do something in this cause? Then suffer us to recommend to each one to lay by him in store a few cents, to send up by your delegates to the next association to be appropriated to the benefit and support of foreign missions."

*Chowan Association.*—The minutes have been received. A committee on the subject of foreign missions "made report to the satisfaction of this association, and such measures were taken as we hope will be profitable."

*Country Line Association.*—"Brother *George Roberts* appointed a Standing Secretary, to correspond with the Board." Perhaps there may be a mission society formed in this quarter.

*Raleigh Association.*—The minutes and a friendly letter have been received.

*French Broad.*—The minutes have come to hand, and a kind letter, from which there appears reason to hope that a mission society will be formed in this quarter.

*Pee Dee Association.*—Recently formed.

*SOUTH-CAROLINA*—*Five Associations*, and *three auxiliary Mission Societies*, comprising many small societies auxiliary to one of these, besides one or more *Female Mite Societies*.

*Charleston Association.*—"Agreed that in future we consider it a standing rule, to have a collection for missionary purposes, at each annual meeting, on the Sabbath immediately after preaching—*Missionary fund*—*Charleston church* and *Auxiliary M. Society*, \$230 62 1-2—*High-hills of Santee*, \$25—*Welsh-neck church*, and *Society Hill Auxiliary M. Society*, \$48 50—*Cheraw-hill church*, and *Marlborough Auxiliary M. Society*, \$48—*Amelia township*, \$13 50—*Mount Pisgah*, \$32—*Mount Pleasant*, \$24—*Benlah church*, and *Fairfield Auxiliary M. Society*, \$71—*Camden*, \$4 25—*Three Creeks*, \$37 50—*Mrs. Stewart*, \$15—*Sugar Creek Missionary Society*, \$20—*Union Meeting M. Society*, \$5—*Wateree Creek*, \$3 25—*Deep Creek*, \$26 50—*25 Mile Creek*, \$15 50—*Goose Creek*, \$4—*Piedmont*, \$5—*Gapway*, \$3—*Mrs. Wingfield*, \$2—*Mr. G. Pope*, \$1—*Master Wilds*, son of the late Judge W. \$1—An unknown friend in a letter \$20—Collection after sermon, \$82 92 1-2—balance of last year \$5 66—\$813 70—Agreed, that the satisfaction of this body be expressed with regard to those churches, who in the course of the past year have nobly engaged in the support of the Education and Missionary Funds, and to recommend their worthy example to others."

*Bethel Association.*—"Received through the hands of brother M'Creary, a number of copies of the first Report of the Board of Missions: agreed to appoint brother M'Creary Corresponding Secretary, and that he be authorized to receive, and further to Dr. Staughton, any monies contributed for that purpose," to assist the funds of the Board.

*Broad River Association.*—"Committee appointed to examine the annual Report of the Baptist Board of Missions:—We recommend your charitable aid to the missionary society, for the laudable purpose of promulgating the gospel among the poor heathen. The association unanimously agrees to receive the annual Report of the said Board."

*Saluda Association.*—The minutes have been received, and also a kind letter from the moderator.

*Edgefield Association.*—"Received 38 copies of the first annual Report of the Baptist Board of Missions, and appointed brother Joseph King Standing Secretary to correspond with their Corresponding Secretary: brother King to receive any donations offered him, either by individuals or churches, and transmit them to the Board"

GEORGIA—Six Associations, and four auxiliary Mission Societies.

*Georgia Association.*—"Received from the Baptist Board of Foreign Missions, through their Agent, their first annual Report, accompanied by letters, desiring the aid of this body in their laudable exertions to spread the gospel of Christ in heathen and idolatrous lands. Agreed unanimously to co-operate in the grand design. Made a collection for defraying the expense of publishing and forwarding the Report, that it might be circulated throughout the churches for their information." The *Powelson Mission Society*, concluded to remit this year to the general fund, as mentioned in a letter to the Corresponding Secretary, 185 dollars.

*Hephzibah Association.*—"A number of copies of the Report of the Baptist Board of Foreign Missions were presented by the moderator, and distributed to the messengers for the information of the churches. Agreed that a meeting be held, to endeavour to form and organize a society for the encouragement and aid of sending and continuing the gospel in destitute parts." Since formed.

*Sarepta Association.*—"Received an address from the Agent of the Board of Missions, and a packet of their Report, soliciting our attention to engage in the great and good work of missionary labours. In agreement thereto, the association recommends that the brethren of this body meet on Friday before the first Sabbath in June, in order to adopt some measure to aid in missions, or to form themselves into a mission society."

*Savannah River Association.*—The minutes have come to hand. Within the bounds of this body there are three or four auxiliary mission societies. Two on the Carolina side, one of which, at Beaufort, has been formed during the past year. On the Georgia side of the river, one has been formed at Sunbury, the Corresponding Secretary of which thus writes—"This year we have it in our power to contribute upwards of \$200. The annual Report of the Board we received gladly, and read with unusual sensations of joy and hope. Every degree of missionary intelligence is received in this quarter with a lively interest. The general prevalence of this spirit is truly encouraging. PRAYER MEETINGS on the first Monday in every month have been entered into here, and attended with happy effects." From the great Ogeechee church, in the same quarter, rising \$150 have been forwarded to the general fund.

*Ocmulgee Association.*—The minutes have been received. Among these churches it is understood a mission society has, not long since, been formed.

*Ebenezer Association.*—The minutes have come to hand.

MISSISSIPPI TERRITORY—Two Associations.

*Mississippi Association.*—"It is the wish of this association, that the churches may contribute as liberally as they may find it convenient, and forward the same to our next general meeting: also, that our ministering brethren endeavour to explain and further the views of the Board of Missions in the best manner they possibly can, and receive contributions from such persons as may be disposed to favour that great and blessed work. On motion, resolved, that \$20 from the association fund heretofore raised, and all the money raised at this meeting,

after paying for printing the minutes, be forwarded by our Secretary to the Baptist Board of Foreign Missions." The sum made up by this zealous body was \$67 93—a noble example for the churches in the older settlements,—in the towns and cities,—to contemplate!

*Flint River Association*.—The minutes have been received. Prospect good.

*TENNESSEE—Seven Associations*.—A mission society may be formed this year.

*Holston Association*.—"Unanimously agreed, that brother Mulkey be appointed to receive the communications relative to missionary concerns. Also that the Clerk pay him \$5 to defray the expense of such communications."

*Tennessee Association*.—"Agreed to appoint brethren West, Walker, and Francis Hamilton, to give the Missionary Board the necessary information they want from us; and also to receive any communications intended for this association."

*Cumberland Association*.—"Resolved, that Elder M'Connico be appointed Secretary to correspond with the Secretary of the Board of Foreign Missions, and that he call on the treasurer for such sums of money to defray the expense as may be necessary."

*Red River Association*.—"Resolved, that Elder Sugg Fort be appointed to correspond with the Secretary of the Board of Foreign Missions, forwarding annually a copy of the minutes of the Red River Association; and request in return the proceedings of the said Board for the information of the members and people within the bounds of this association."

*Elk River Association*.—has appointed a person to hold correspondence on the subject of missions.

*Concord Association*.—"Determine, that a Secretary be appointed for the purpose of corresponding with the Board of Missions; and that the different churches composing this association report to this body, at our next annual meeting, what their wishes may be on that subject."

*Caney Fork Association*.—Recently formed. Minutes received.

*KENTUCKY—Twenty-one Associations, and six auxiliary Mission Societies*.

*Elkhorn Association*.—"A letter from the Agent of the Baptist Board of Missions was handed in, and likewise a parcel of the first annual Report of said Board; the object of which was to keep up a correspondence with this body—Whereupon Elder Silas M. Noel was appointed Secretary, and the pamphlets were distributed one to each church through their messenger, and paid for, which, as they contain much useful information, it is hoped will be satisfactory."

*Salem Association*.—"Agreed that all monies which may be intended for the use of foreign missions, if forwarded to brother Lewis, our Secretary, shall be forwarded by him to the Baptist Board of Foreign Missions." A public collection was made at the association of \$53—Elder Moses Pierson, from Coxe's Creek church, \$25—brother Hamilton, from Mount Moriah church, \$3 50—hand of the Clerk, from Simpson's Creek church, \$8—Bethel, H. C. \$2—Union, \$1—Mill Creek, H. C. \$1—Little Union, \$2 50—Otter Creek, H. C. \$2 75—Concord, Grayson C, \$2 25—from delegates for copies of the Report, \$3 50—Benjamin Edwards, jun. \$1—his father \$5—hand of brother Meason, 50 cents.

*South Kentucky Association*.—took up, at an occasional meeting, a public collection in favour of the views of the Board. At their next session they will have opportunity to enter more fully into the subject.

*Tate's Creek Association*.—"Unanimously agree to carry on a correspondence with the Baptist Board of Foreign Missions." A public contribution was made during the session for missionary purposes.

*Bracken Association*.—"Appointed Walter Warder to correspond with, and to send a copy of our minutes to the Baptist Board of Foreign Missions; and he is also directed to receive and pay for a sufficient number of the annual Report of said Board, so as to have one for each church in this association."

*Green River Association*.—is expected, to come into the measure next session.

*North Bend Association*.—"Agreed to enter into a correspondence with the Board:" appointed a Secretary for the purpose, and took up a public collection for the missionary object.



*North District Association*,—will have an opportunity next session to take up the subject of missions.

*South District Association*.—"We do cordially approve of the benevolent designs of the Board for spreading the gospel in heathen climes, and earnestly recommend it to the consideration of the churches." A Secretary was appointed "to correspond with the Board;" and a collection taken during the session for missionary purposes.

*Long Run Association*.—"Brother George Waller is appointed a Corresponding Secretary, for the purpose of obtaining information from the Board of missions. The missionary Reports were distributed among the churches and paid for."

*Russell's Creek Association*.—"Agreed to correspond with the Baptist Board of Foreign Missions." Took up a public collection, and added to it money collected before for missionary purposes, and forwarded the whole to the general fund.

*Stockton's Valley Association*.—The missionary business not yet introduced.

*Emancipation Association*.—"Agreed to contribute something to encourage the Baptist Board of Foreign Missions, and appointed brother David Barrow a Standing Secretary for the purpose of corresponding with said Board." A public collection was taken up, besides paying for a parcel of the Report of the Board presented to this body.

*Licking Association*.—"Brother Rice's letter called for and read; whereupon, agree to answer, that this association present to Elder Rice their thanks, and through him to their respected brothers of the Board of Foreign Missions, for their attention towards us, and that we will cheerfully send them a copy of our minutes annually; and hope that God in his providence will open a door for the entrance of the gospel among the heathen of our own country." Besides paying for a parcel of the Report, a public collection was taken up in favour of the objects of the Board.

*Cumberland River Association*.—"Received ten copies of the Report of the Baptist Board of Foreign Missions. We feel it not only our duty to circulate said Reports among the churches, but to entreat you both to yield a favourable countenance towards the missionary cause, and to exert a zealous patronage for its promotion." Paid for a parcel of the Report, and took up a public collection for the mission.

*Gasper River Association*.—The minutes have been received; but to this body the missionary business has not yet been introduced.

*Little River Association*.—"Whereas a request was received by this association to correspond with the Missionary Board, Elder Thomas Ross is appointed Secretary to enter into that business."

*Burning Spring Association*.—"Voted to enter into a correspondence with the Board of Missions;" appointed a Standing Secretary for the purpose; and took up a public collection for the general missionary object.

*Union Association*.—"Agreed to open a correspondence with the Board of Missions." Appointed a Secretary for the purpose.

*Franklin Association*.—Recently formed. The minutes have been received.

*Union Association*,—in the south part of Kentucky. Recently formed. Minutes not yet come to hand.

On 10—Six Associations, and two auxiliary Mission Societies.

*Miami Association*.—"The missionary business taken up, and a letter from the Board of Foreign Missions read. Resolved, that this association do correspond with said Board, and that money be collected to cover the expense of correspondence. Dear brethren, shall or can we sit still whom God hath created anew in Christ Jesus unto good works, and has placed us in the garden of his grace? Are not our bodies, and souls, and substance, all the Lord's? And should we not study to put all in motion for the glory of God, and the good of souls, to send the savour of the name of Emmanuel to the remotest bounds of the inhabited earth?"

*Beaver Association*.—"Appointed brother Hanks to correspond with the Agent of the Baptist Board of Foreign Missions, from whom we have received 12 copies of their first annual Report; which were disposed of agreeably to request, and money placed in the hands of brother Hanks, to be by him transmit-

ted to the Board or Agent, who is also to furnish this association with such information as he may receive from them in the recess of this meeting."

*Straight Creek Association.*—"Received a letter from the Board of Foreign Missions. Resolved, that Elder Thomas Ellrod act as our Corresponding Secretary in relation to said Board, to communicate, and to receive communications, on behalf of this association." Money was collected to pay for a parcel of the Report sent to this zealous body.

*Muskingum Association.*—The minutes have been received. At the next session the missionary business may be introduced to their attention.

*Mad River Association.*—"Brother John Thomas appointed Secretary, to hold correspondence with the Board of Missions. Made a contribution of \$8 20 in the house, and a public collection next day at the stand of \$17 25, for the purpose of missions."

INDIANA TERRITORY—*Three Associations.*

*Wabash Association.*—"Appointed Elder Isaac M'Coy Secretary to correspond with the Board of Missions. Received nine copies of the Report of the Board, for which the association put into the hands of their Secretary 50 cents for each copy."

*White Water Association.*—"Received an address from the Baptist Board of Foreign Missions: appointed brother Ezra Ferris Secretary, to receive and convey intelligence to and from the said Board."

*Silver Creek Association.*—"Appointed brother James M'Coy as Corresponding Secretary with the Baptist Board of Foreign Missions, and that he receive such subscriptions or donations from the churches or individuals as may be given him for such laudable purposes; and do such other things as he may judge best and most likely to meet the views of said Board."

*Sabbatarian General Conference.*—Minutes have been received.

In the foregoing review it has been thought best to give extracts from the minutes of the associations, and the letters of correspondents, rather than to express the substance in fewer words; that brethren in each section of our country may read the sentiments of brethren in all other parts of it, in their own language. In a few instances words, or the location of members of sentences, have been varied or transposed, for the sake of brevity; but without altering the substance or the meaning. It is delightful and animating to observe such a uniformity of impressions, wishes, and purposes—such a general determination, in favour of the grand evangelical design of imparting to the benighted tribes of men the knowledge of salvation by Jesus Christ.

*Extracts from the records of the Sansom-street Baptist Female Society for promoting Foreign Evangelical Missions.*

From the report of the managers at the annual meeting of the society, July, 1816:

"The managers have ordered a letter to be written to sister JUNSON in Rangoon, with a view of encouraging her in her present sphere of holy toil and peril, and assuring her of their resolution to assist the mission as the Lord may be pleased to enable them."

At a meeting of the society, December 4, 1815—"It was moved and seconded that our sister, Mrs. JUNSON, be an honorary member of this society."

"Resolved, that our sister CHARLOTTE H. WHITE, be an honorary member of this society."

"This society, in much affection and regard for their sister Mrs. JUNSON, now a missionary in the East Indies, unite in tendering her a testimony of the interest they feel in her peculiar situation, and in the blessed cause in which she is engaged:—They therefore appropriate the sum of thirty dollars for the procuring some acceptable present."

This sum was placed into the hands of a committee for carrying the object into effect. The duty was fulfilled with affection, and prudence.

## (B) TABLE OF ASSOCIATIONS.

No.	Names of the Associations.	States.	Names and Places of residence of the Corresponding Secretaries, Standing Secretaries, Clerks, and Correspondents, of the associations.
1	Bowdoinham,	Maine	Rev. Robert Low, Correspondent, New Gloucester, Cumberland County, Maine.
2	Lincoln,	Maine	Rev. Phineas Pillsbury, Correspondent, Nobleborough, Lincoln County, Maine.
3	Cumberland,	Maine	Rev. John Tripp, Correspondent Sec. Hebron, Cumberland County, Maine.
4	Hew Hampshire,	N. H.	Rev. Timothy Hodson, Corresponding Secretary, Hollis, York County, Maine.
5	Meredith,	N. H.	Rev. Stephen Pillsbury, Corresponding Sec. Hebron, Grafton County, N. H.
6	Dubin,	N. H.	Rev. John Parkhurst, Standing Secretary, New Ipswich, Hillsboro County, N. H.
7	Shafisbury,	Vt.	Rev. Eli Ball, Clerk of Association, Lansingburg, Rensselaer County, New-York.
8	Woodstock,	Vt.	Rev. Joshua Bradley, Standing Secretary, Windsor, Windsor County, Vermont.
9	Vermont,	Vt.	Rev. Nathaniel Kendrick, Standing Secretary, Middlebury, Addison County, Vt.
10	Fairfield,	Vt.	Rev. Roswell Meers, Standing Secretary, Georgia, Franklin County, Vermont.
11	Barre,	Vt.	Rev. Elijah Huntington, Standing Secretary, Braintree, Orange County, Vermont.
12	Danville,	Vt.	Rev. Daniel Mason, Corresponding Secretary, Craftsbury, Orleans County, Vt.
13	Layden,	Mass.	Rev. Elijah Montague, Corresponding Sec. Leverett, Franklin County, Massa.
14	Sturbridge,	Mass.	Rev. Zenas L. Leonard, Corresponding Sec. Sturbridge, Worcester Co. Massa.
15	Boston,	Mass.	Rev. Lucius Bolles, Standing Secretary, Salem, Essex County, Massachusetts.
16	Westfield,	Mass.	Benjamin Hastings, Esq. Standing Sec. Westfield, Hampshire County, Massa.
17	Warren,	R. I.	Samuel Fddy, Esq. L. D. Corresponding Secretary, Providence, Rhode Island.
18	Yearly Meeting,	R. I.	Rev. Richard Knight, Clerk of Association, Cranston, Plymouth County, Massa.
19	Stonington,	Con.	Rev. Jonathan Goodwin, Corresponding Sec. Mansfield, Windham County, Con.
20	Groton Union,	Con.	Rev. Asa Wilcox, Corresponding Secretary, Lyme, New London County, Con.
21	Hartford,	Con.	Rev. Elisha Cushman, Cor Secretary, Hartford, Hartford County, Connecticut.
22	New-York,	N. Y.	Rev. William Parkinson, Standing Secretary, New York City, New-York.
23	Warwick,	N. Y.	Rev. Aaron Perkins, Standing Secretary, Marlborn, Ulster County, New-York.
24	Osego,	N. Y.	Rev. Caleb Douglass, Cor. Secretary, Whitesborough, Oneida County, New-York.
25	Chemung,	N. Y.	Rev. Thomas Soiley, Standing Sec. White Deer, near Milton, Columbia Co. Pa.
26	Rensselaerville,	N. Y.	Rev. J. Arnold, C. S. Cairo, Green co.—or Dea H. Hill, Catskill, Green co. N. Y.
27	Cayuga,	N. Y.	Rev. Elkanah Comstock, Corresponding Sec. Oswego Cayuga County, New-York.
28	Essex,	N. Y.	Rev. Ely Stone, Standing Secretary of association, Jay, Essex County, New-York.
29	Saratoga,	N. Y.	Rev. Edward Barber, Corresponding Sec. Greenwich, Washington Co. N. York.
30	Black River,	N. Y.	Rev. Emory Osgood, Cor. Sec. Naples in Henderson, Jefferson County, N. York.
31	Madison,	N. Y.	Rev. John Peck, Corresponding Secretary, Cazenovia, Madison County, N. York.
32	Lake George,	N. Y.	Rev. Jehiel Fox, Correspondent of Association, Chester, Warren County, N. Y.
33	Union,	N. Y.	Rev. Job Foss, Clerk of Association, Dover, Dutchess County, New-York.
34	Franklin,	N. Y.	Rev. John Bostwick, Corresponding Sec. Hartford, Otsego County, New-York.
35	Holland Purchase,	N. Y.	Rev. Joy Handy, Corresponding Sec. Poinfret, Chautauque County, New-York.
36	St. Lawrence,	N. Y.	Deacon Samuel Robinson, Correspondent, Madrid, St. Lawrence Co. New-York.
37	Ontario,	N. Y.	Rev. Solomon Goodale, Corresponding Sec. Bristol, Ontario County, New-York.
38	Hudson River,	N. Y.	Rev. Lewis Leonard, Correspondent, Poughkeepsie, Dutchess County, N. York.
39	New-Jersey,	N. J.	Rev. Joseph Sheppard, Corresponding Sec. Salem, Salem County, New Jersey.
40	Philadelphia,	Penn.	Rev. Horatio G. Jones, Clerk, Roxborough, Philadelphia County, Pennsylvania.
41	Redstone,	Penn.	Rev. James Estep, Corresponding Sec. Mount Pleasant, Westmoreland Co. Pa.
42	Abington,	Penn.	Rev. John Miller, Standing Secretary, Abington, Luzerne County Pennsylvania.
43	Delaware,	Del.	Rev. Daniel Dodge, Corresponding Secretary, Wilmington, New Castle Co. De.
44	Salisbury,	Md.	Rev. Stevens Woolford, jr. Cor Fishing Creek, Dorchester County, Maryland.
45	Baltimore,	Md.	Rev. Spencer H. Cone, Standing Sec. Alexandria, District of Columbia, U. S.
46	Ketocton,	Va.	Rev. William C. Buck, Correspondent, Mount Pleasant, Frederic Co. Virginia.
47	Strawberry,	Va.	Rev. John S. Lee, Corresponding Secretary, Lynchburg, Campbell County, Va.
48	Dover,	Va.	Rev. John Bryce, Corresponding Sec. Richmond, Henrico County, Virginia.
49	Middle District,	Va.	Rev. Benjamin Watkins, Correspondent of associa. Powhatan County, Virginia.
50	Roanoke,	Va.	Rev. John Jenkins, Corresponding Sec. near Grasty's store, Pittsylvania Co. Va.
51	Portsmouth,	Va.	Rev. James Mitchell, Standing Secretary, Norfolk, Norfolk County, Virginia.
52	Albemarle,	Va.	Rev. Martin Dawson, Corresponding Secretary, near Warren, Albemarle Co. Va.
53	Goshen,	Va.	Rev. Absalom Waller, Correspondent associa. Pittsylvania County, Virginia.
54	Shiloh,	Va.	Richard J. Tutt, Esq. Stated Clerk of Association, Culpepper County, Virginia.
55	New-River,	Va.	Rev. John Black, Correspondent near Newbern, Montgomery County, Va.
56	Mayho,	Va.	Rev. Benjamin Fuel, Correspondent, Wentworth, Rockingham County, N. C.
57	Appomattox,	Va.	Rev. Richard Dabbs, Cor. Sec. Oakhill, near Keysville, Charlotte County Va.
58	Meherrin,	Va.	Deacon Joseph Saunders, Corresponding Secretary, Brunswick County, Virginia.
59	Union,	Va.	Rev. J. Carney, Correspondent of Association, Buchanan, Harrison County, Va.
60	Green Brier,	Va.	Rev. John Alderson, Corresponding Secretary, Green Brier County, Virginia.
61	Accomaek,	Va.	Brother William Costin, Clerk of Association, Lower Northampton, Virginia.
62	Washington,	Va.	Dea. Elij. Gillingwaters, Clerk. N. Fork of Holston, near Abington, Wash. Co. Va.
63	Tazew Valley,	Va.	Rev. John Young, Standing Secretary, near Greensburg, Greenup Co. Ky.
64	Sandy Creek,	N. C.	Rev. Robert T. Daniel, Corresponding Sec. near Pittsboro, Chatham Co. N. C.
65	Kelufke,	N. C.	Rev. Bennett Barrow, Corresponding Sec. Tarboro, Edgecombe County, N. C.
66	Yadkin,	N. C.	Rev. Thomas Wright, Correspondent, near Hamptonville, Surry County, N. C.
67	Flat River,	N. C.	Rev. Elisha Battle, Cor. Sec. near Granville court house, Granville County, N. C.
68	Neuse,	N. C.	Rev. William P. Biddle, Correspondent, Newbern, Craven County, N. Carolina.
69	Mountain,	N. C.	Rev. Daniel Keith, Correspondent, near Grayson court house, Grayson Co. Va.
70	Cape Fear,	N. C.	Rev. James A. Randalson, Correspond. Sec. Fayetteville, Cumberland Co. N. C.
71	Chowan,	N. C.	Hon. George Outlaw, Esq. Moderator, Windsor, Bertie County, North Carolina.
72	Country Line,	N. C.	Rev. George Roberts, Standing Sec. near Brown's store, Caswell Co. N. C.
73	Raleigh,	N. C.	Brother S. Bond, Correspondent of Association, Raleigh, Wake County, N. C.
74	French Broad,	N. C.	Rev. Humphrey Posey, Correspondent, Waynesville, Haywood County, N. C.
75	Pee Dee,	N. C.	Rev. John Culpepper, Correspondent, Allentown, Montgomery County, N. C.
76	Charleston,	S. C.	Rev. Richard Firman, D. D. Correspondent of association, Charleston, S. C.
77	Bethel,	S. C.	Rev. Samuel McCreary, Cor. Sec. near Beckamsville, Chester District, S. C.
78	Broad River,	S. C.	Brother Wilham Lancaster, Standing Sec. Spartanburg, Spartanburg Dist. S. C.



## TABLE OF ASSOCIATIONS.

No.	When Comm.	States.	Chils.	Minis.	Loicn.	Bapt.	All the Mms.	Times of Meetings of the Asso- ciations.	18 16	Places of Meetings of the Associations.
1	1787	Maine	36	21	2		1867	Fourth Wednes. 25, Sept. 10, A. M.		Readfield, Kennebec county, Me.
2	1804	Maine	52	29	6		2907	Third Wednes. 18, Sept. 10, A. M.		Warren, Lincoln county, Maine.
3	1810	Maine	24	19	1		1242	First Wednesday, second October.		Livermore, Oxford county, Maine.
4	1785	N. H.	30	21	4		176	Second Wednes. 12, June, 10, A. M.		Effingham, Strafford county, N. H.
5	1789	N. H.	8	6			1001	Second Wednesday, 11, September.		Meredith, Stafford county, New H.
6	1809	N. H.	14	8	4		730	Third Wed. 16, October, 1 P. M.		New Ipswich, Hillsboro county, N. H.
7	1780	Vt.	35	24	2		3511	First Wednesday, 5, June, 10 A. M.		Sandisfield, Berkshire county, Mass.
8	1783	Vt.	25	18	6		1845	Last Wednesd. 25, September 1 P. M.		Sutton, north m. h. New Hampshire.
9	1785	Vt.	22	15	5	102	1836	First Wednesd. 2, October, 10 A. M.		Ira, Rutland county, Vermont.
10	1795	Vt.	12	5	2	32	542	Second Wednes. 12, June, 10 A. M.		Morristown, Orleans county, Vermont.
11	1807	Vt.	12	6			342	Third Wednes. 18, Septem. 1 P. M.		Braintree, Orange county, Vermont.
12	1810	Vt.	7	2	3		179	Third Wednesday, 19 June, 1 P. M.		Lunenburg, Essex county, Vermont.
13	1793	Mass.	26	18	5	35	1746	Second Wednesday, ninth October		Coleraine, Franklin county Massa.
14	1801	Mass.	24	19	3		1951	Last Wed. 28 August, 10 A. M.		Woodstock, Windham county, Con.
15	1811	Mass.	30	21	3	134	2963	Third Wednesday, 18 Sept. 10 A. M.		Nottingham West, Rock. co. N. H.
16	1811	Mass.	8	6			670	First Wednesday, 4 Sept. 10 A. M.		Chester, Hampshire co. Massachus.
17	1767	R. I.	41	28	4	229	4236	Tues: aft: 1st Wed: 10 Sept: 10 A. M.		Pawtucket, near Providence, R. I.
18		R. I.	17	14			1395	Frid: bef: 2d Sab. 6 Sept: 10 A. M.		East Greenwich, Kent county, R. I.
19	1772	Con.	24	20	1		3027	Third Tues: 15 October, 10 A. M.		West Chester, New London county, C.
20	1785	Con.	10	9	4		1399	Third Wednesday, 19 June, 1 P. M.		West Greenwich, Kent county, R. I.
21	1790	Con.	25	20	1	126	1893	First Wednes: 2 October, 10 A. M.		Cornwall, Litchfield co. Connecticut.
22	1791	N. Y.	28	16	1	83	2011	Last Wednesday, May, 2 P. M.	18	17 meeting house of 1st bap. ch. N.Y.
23	1791	N. Y.	20	11	2	20	1265	First Wednesday, June, 2 P. M.	18	17 Deer Park, Orange co. N. York.
24	1795	N. Y.	32	18	1		1851	First Wednesday, 4 Sept: 10 A. M.		Richfield, Otsego county, New-York.
25	1796	N. Y.	14	8	3	62	697	First Wednesday, 2 October, 10 A. M.		Towanda, Lycoming county, Penn.
26	1796	N. Y.	16	15	2	46	1182	Second Wednes: 9 October, 10 A. M.		Coeman's Albany county, New-York.
27	1801	N. Y.	22	14			2764	Third Wednes: 18 Sept: 10 A. M.		Scipio, Cayuga county, New-York.
28	1802	N. Y.	6	1	1		198	Second Wednes: 11 Sept: 10 A. M.		Plattsburg, Clinton county, N. York.
29	1805	N. Y.	23	17	7	124	2456	Last Wednesday, 26 June, 10 A. M.		Stillwater, Saratoga county, N. Y.
30	1808	N. Y.	12	8	4		494	Second Wednesday, 12 June, 10 A. M.		Rodman, Jefferson county, N. York.
31	1808	N. Y.	37	32			2790	Second Wednesday 11 Sept. 10 A. M.		Cazenovia, Madison county, N. York.
32	1809	N. Y.						The minutes of this association		have not yet been obtained from.
33	1809	N. Y.	13	5			660	First Wednesday, 4 Septem: 10 A. M.		Carmel, Putnam county New-York.
34	1811	N. Y.	17	14	4	78	1441	Third Wednesday, 19 June, 10 A. M.		Hartwick, Otsego county, New York.
35	1811	N. Y.	13	3			402	Last Wednesday, 28 August, 10 A. M.		2nd. church in Middlebury, N. York.
36	1812	N. Y.						The minutes of this association		have not yet come to hand from.
37	1814	N. Y.	35	21			1701	Fourth Wednesday, 25 Sept: 10 A. M.		1st. church in Pittsford, New-York.
38	1815	N. Y.	4	5	2			Last Wednesday, 28th of August		Poughkeepsie, Dutchess co. N. York.
39	1811	N. Y.	23	14		38	1834	Tuesday, the 17th of Septemb-r.		1st. baptist church, Hopewell, N. J.
40	1707	Penn.	24	21	10	230	2948	First Tuesday, 1 October, 2 P. M.		1s. baptist church, Philadelphia, Pa.
41	1776	Penn.	33	23		34	1099	Frid: bef: 1st: Sab: Sep. 31 Aug: 10 AM		Cross Creek, Brook county, Virginia.
42	1807	Penn.	3	4	2	19	277	First Wednesday, 4th Sept: 11 A. M.		Ablington, Luzerne county, Penna.
43	1795	Del.	8	4	2	66	564	Sat: bef: 1st Sab: June, 11 A. M.	18	17, London Tract, New-Castle co. De.
44	1782	Md.	14	14		33	441	Saturday before 4 Sab: 26th October,		Nassongo, — county, Maryland.
45	1792	Md.	19	11	2	50	761	Friday before Second Sab: 6 Septem.		Pleasant Valley, Washington co. Md.
46	1766	Va.	37	11	3	170	2459	Thurs: before 3rd Sabbath, 15 Aug.		Goose Creek, Loudon county Virga.
47	1766	Va.	24	11				Last Saturday, twenty-fifth of May.		Bethel church Franklin county, Va.
48	1783	Va.	43	26	6			Second Saturday, twelfth October,		Kilmarnock, Lancaster county, Va.
49	1783	Va.	8	11	3			Second Saturday, twelfth October,		Nottoway church, Nottoway co. Va.
50	1788	Va.	36	19	2	31	2849	Saturday bef: second Sab: 11 May,		Crossroad, m. h. Halifax county, Va.
51	1790	Va.	22	10		61	1876	Saturday bef: 4 Sabbath, 25 May,		Highhill m. h. Sussex county, Va.
52	1791	Va.	11	10	1			Second Saturday, twelfth October,		Adriel, Nelson county, Virginia.
53	1791	Va.	26	19				Third Saturday, nineteenth, October,		Bethel m: h: Caroline county, Virga.
54	1791	Va.	20	13	9	104	1628	Frid: bef: 1st Saturd: Sept: 30, Aug:		Battle Run m: h: Culpepper co. Va.
55	1793	Va.	10	9	2	4	349	Second Saturday, twelfth October,		Bethel meeting house, Wythe co. Va.
56	1798	Va.	15	11	3			Frid: bef: second Sabbath, 7 June,		Red Cabin, Head of Dan River.
57	1804	Va.	15	15	3			Second Saturday, tenth August,		Appomattox m: h: Prince Ed: co: V.
58	1804	Va.	16	7	9	600	24	Sat: before 4th Sabbath, 26 April, 18		17 Redy Creek, Brunswick co: Va.
59	1804	Va.						The minutes of this association		have not yet come to hand from.
60	1807	Va.	3	3	2			Frid: before second Sabbath, 6 Sept:		Mann's m: h: Monroe county, Virga.
61	1808	Va.	6	3		3	728	Sat: bef: 3rd. Sabbath: 17 August,		Lower Northampton, North. co. Va.
62	1811	Va.	13	6		26	521	Second Friday, 13th of September,		Indian Creek m: h: Russel co. Va.
63	1813	Va.	12	7		7	294	Friday bef: 4th Sabbath, 23 August		Kanlawha church, Kanawa co. Va.
64	1756	N. C.	19	9				Fourth Saturday, twenty-six, Octob:		Brush Creek m: h: Rando: co: N. C.
65	1771	N. C.	31	14	5	41	1921	Saturday bef: 1st. Sabbath, 5 October,		Conoho Log Chapel, Martin co. N: C:
66	1790	N. C.	16	9	2			First Saturday, fifth of October,		Brier Creek m: m: Wilkes co: N: C:
67	1794	N. C.	10	6	1	67	1061	Sat: bef: 4th Sabbath, 26th October,		Neuse m: h: Wake county, N: C:
68	1794	N. C.	22	5	1	57	1040	Day bef: 3rd. Sab. 19th October,		Union m: h: Edgecombe co: N: C:
69	1799	N. C.	14	5	7	140	680	Fourth Sat. twenty-fourth August,		Johns River church, Burk co: N: C:
70	1805	N. C.	26	14	1	50	1601	Saturday bef: 1st. Sabbath: 5 October,		Bull Tail m: h: New Han: co: N: C:
71	1806	N. C.	23	10	2	71	1916	Sat. bef. second Sabbath, 11 May		Ballard's Bridge meeting house
72	1806	N. C.	11	10	1	46	1031	Third Saturday, seventeenth August		Graves m: h: Caswell county, N: C:
73	1806	N. C.	17	10		28	823	Sat: bef: 2 Sabbath, 12 Oct: 11 A. M.		Cedar Fork m: h: Wake co: N: C:
74	1807	N. C.	15	9	2	27	586	Sat. before 4th Sabbath, 24 August,		New Found m: h: Buncombe co: N: C:
75	1815	N. C.						Sat: before 3rd. Sabbath, 19 Octob:		Richland, — county N: Carolina:
76	1751	S. C.	40	23	5	263	3873	Sat. before 1st. Sabbath, 2 November.		Near Medgers Saw m: Marl: D: S: C:
77	1789	S. C.	135	20	6	74	2381	Day before 1st. Sabbath, fifth Octob:		Fair Forest church, Union Dis: S: C:
78	1800	S. C.	26	13	5	27	1519	Friday bef: 3d. Sabbath, 18 October,		Sandy run m: h: Rutherford co: N: C:

No	Names of the Associations.	States.	Names and Places of residence of the Corresponding Secretaries, Standing Secretaries, Clerks, and Correspondents, of the Associations.
79	Saluda,	S. C.	Rev. James Crowther, Correspondent of asso. Abbeville District, South Carolina.
80	Edgefield,	S. C.	Rev. Joseph King, Standing Secretary, Edgefield District, South Carolina.
81	Georgia,	Geo.	Rev. Jesse Mercer, Correspondent of asso. Grantsville, Green County, Georgia.
82	Hephzibah,	Geo.	Brother Thomas Byne, Correspondent, Mount Pleasant, Burke County, Georgia.
83	Sarepta,	Geo.	Rev. Isham Goss, Corresponding Secretary, Oglethorpe County, Georgia.
84	Savannah River,	Geo.	Rev. William T. Brantly, Correspondent, Beaufort, Beaufort District, S. C.
85	Ocmulgee,	Geo.	Rev. Charles Culpepper, Correspondent of associa. Wilkinson County, Georgia.
86	Ebenezer,	Geo.	Rev. John Ross, Correspondent of association, Wilkinson County, Georgia.
87	Mississippi,	Mis. T.	William Snodgrass, Esq. Standing Secretary, Natchez, Mississippi Territory.
88	Flint River,	Mis. T.	Rev. Zadock W. Baker, Clerk, Enon, Madison County, Mississippi Territory.
89	Holston,	Ten.	Rev. Jonathan Mulkey, Corresponding Sec. Buffalo Ridge, Washington Co. Te.
90	Tennessee,	Ten.	Rev. West Walker, Corresponding Sec. 20 miles from Knoxville, Knox Co. Te.
91	Cumberland,	Ten.	Rev. Garner McConico, Corresponding Sec. near Franklin, Williamson Co. Te.
92	Red River,	Ten.	Rev. Sugg Fort, Corresponding Sec. near Port Royal, Montgomery County, Te.
93	Elk River,	Ten.	Rev. Jeremiah Burns, Corresponding Sec. War Trace, Bedford County, Ten.
94	Concord,	Ten.	Robert C. Foster, Esq. Corresponding Sec. near Nashville, Davidson Co. Ten.
95	Caney Fork,	Ten.	Brother William Logue, Clerk, Rocky River church, Warren County, Tennessee.
96	Elkhorn,	Ky.	Rev. Silas M. Noel, Cor. Sec. Oakhill, near Frankfort, Franklin County, Ken.
97	Salem,	Ky.	Gen. Joseph Lewis, Standing Secretary, Bardstown, Nelson County, Kentucky.
98	South Kentucky,	Ky.	Rev. Thomas J. Chilton, Correspondent, Mount Verde, Wayne Co. Kentucky.
99	Tates Creek,	Ky.	Brother William Goodloe, Standing Sec. near Richmond, Madison Co. Kentucky.
100	Bracken,	Ky.	Rev. Walter Warder, Corresponding Sec. Mayslick, Mason County, Kentucky.
101	Green River,	Ky.	Michael W. Hall, Esq. Correspondent, near Glasgow, Barren County, Kentucky.
102	North Bend,	Ky.	Rev. Absalom Graves, Standing Sec. Bullitsburg, Boone County, Kentucky.
103	North District,	Ky.	William Orear, Esq. Clerk, near Mount Sterling, Montgomery Co. Kentucky.
104	South District,	Ky.	Col. Gabriel Slaughter, Cor. Sec. near Harrodsburg, Mercer County, Kentucky.
105	Long Run,	Ky.	Rev. George Waller, Corresponding Sec. near Shelbyville, Shelby Co. Kentucky.
106	Russells Creek,	Ky.	Rev. John Chandler, Corresponding Sec. near Greensburg, Green Co. Ken.
107	Stocktons Valley,	Ky.	William Wood Esq. Clerk, Stockton's Valley, Cumberland County, Kentucky.
108	Emancipating,	Ky.	Rev. David Barrow, Cor. Sec. near Mount Sterling, Montgomery Co. Kentucky.
109	Licking,	Ky.	Rev. Ambrose Dudley, Moderator, near Lexington, Fayette County, Kentucky.
110	Cumberland R.	Ky.	Brother Thomas Paschal, Clerk, near Somerset, Pulaski County, Kentucky.
111	Gasper River,	Ky.	Brother Edward Collius, Clerk, near Russellville, Logan County, Kentucky.
112	Little River,	Ky.	Rev. Thomas Ross, Cor. Sec. Saline Creek, near Dover, Stuart Co. Tennessee.
113	Burning Spring,	Ky.	Brother Alexander Lackey, Standing Secretary, Beaver Creek, Floyd Co. Ken.
114	Union,	Ky.	Brother Archelaus Vanhook, Cor. Sec. near Cyndiana, Harrison County, Ken.
115	Franklin,	Ky.	Rev. John Scott, Clerk of Association, near Port William, Gallatin Co. Ken.
116	Union,—south.	Ky.	Rev. Moses Foley, Moderator of associa. Cumberland River Church, Kentucky.
117	Miami,	Ohio.	Rev. John Mason, Corresponding Secretary, Sugar Creek, Warren County, Ohio.
118	Scioto,	Ohio.	Rev. Samuel Comer, Corresponding Sec. near New Lancaster, Fairfield Co. Ohio.
119	Beaver,	Ohio.	Rev. Azariah Hanks, Corresponding Sec. New Lisbon, Columbiana Co. Ohio.
120	Straight Creek,	Ohio.	Rev. Thomas Ellrod, Corresponding Sec. near West Union, Adams Co. Ohio.
121	Muskingum,	Ohio.	Rev. Jacob Drake, Clerk of Association, Delaware, Delaware County, Ohio.
122	Mad River,	Ohio.	Rev. John Thomas, Corresponding Sec. near Urbanna, Champaign Co. Ohio.
123	Wabash,	In. T.	Rev. Isaac McCoy, Corresponding Sec. Maria, near Vincennes, Knox Co. In Ty.
124	White Water,	In. T.	Rev. Ezra Ferris, Corresponding Secretary, Lawrenceburg, Indiana Ty.
125	Silver Creek,	In. T.	James McCoy, Esq. Corresponding Sec. near Charleston, Clark County, In. Ty.
126	Sab. Gen. Conf.	U.S.A.	Deacon William Stillman, Clerk, Hopkinton, Washington County, R. Island.

This Table is arranged according to what is conceived to be the most convenient geographical relations of the country. The associations belonging to each state are placed together, and ranged according to the dates of their respective constitutions. In cases of two or more being found in the same state to have been constituted in the same year, the letters of the alphabet decide the point of precedence. Those, the date of whose constitutions, is not yet ascertained are placed after the others. Of the 126 associations, there are 5 of the number, of whose churches information has not yet been received: but they probably contain not more than 40.—This, added to 2541, will give the whole number of churches in 126 associations, at 2581. In 121 of these, there are 1558 ordained ministers, and 365 licentiate preachers. Allowing about the same proportion of preachers as of churches to the other 5 associations, will make up the number 1586 ordained, and 367 unordained, preachers:—2581 churches, and only 1953 preachers! “*Pray ye therefore the Lord of the harvest, that he will send forth labourers.*” As appears by the minutes of 1815, there were baptized in the year, in 86 of the associations, 4606. Allowing the same proportion to the other 40, on whose minutes those baptized are not distinguished from those received by letter, will give 2139: whole number annually baptized 6739. All the members belonging to 109 of the associations, as seen on the preceding table, amount to 158,568. The same proportion will give to the other 17. 24732: total of all these associations 183230.

It is hoped, that the associations against whose names appear *[blanks]* in the preceding table, will, as soon as convenient, take measures to supply those indications on their minutes, annually, which will conduce to render the table complete. It is desirable to know these things. “*Is a candle brought to be put under a bushel?*” “*He that doeth truth cometh to the light.*”

### MISSION SOCIETIES AUXILIARY TO THE BOARD.

- |                |   |
|----------------|---|
| MAINE.         | 1. The Lincoln Baptist Female Cent Society for promoting the mission to the Indies.         |
|                | 2. The Maine Baptist Auxiliary Society to aid Foreign Missions.                             |
| NEW-HAMPSHIRE. | 3. The Dublin Society auxiliary to the Baptist Board of Foreign Missions.                   |
|                | 4. [A Female Mite Society—supposed to be in Westmorland.]                                   |
|                | 5. [Auxiliary Mission Society, within the bounds of the Meredith Association.]              |
| VERMONT.       | 6. The Union Society in Vermont and New-Hampshire auxiliary to Baptist Board For. Missions. |
|                | 7. The Vermont Society auxiliary to the Baptist Board of Foreign Missions.                  |



No.	When Const.	States.	Chlis.	Minis.	Licent.	Bapt.	All the Memb.	Times of Meetings of the Asso- ciations.	18	16.	Places of Meetings of the Associations.
79	1803	S. C.	26	12	3	34	1366	Saturday bef. 3d. Sabbath, 17 Aug.			Secona m: h: Pendleton District, S: C:
80	1808	S. C.	40	15	2	30	2553	Saturday bef: 3d: Sabbath, 14 Sept.			Big Stevens Creek m: h: S: Carolina.
81	1784	Geo.	36	15	3	81	3332	Friday bef: 2nd Sabbath, 11 October.			Beards m: h: Oglethorpe co: Georgia.
82	1794	Geo.	29	19		99	1833	Saturday bef. 4th Sabbath, 21 Sept:			Behlehem, Washington county, Geo:
83	1798	Geo.	44	24	6	44	2882	Saturday before 4th Sabbath, 26 Oct:			Falling Creek, Elbert county, Geo:
84	1802	Geo.	33	15	6	292	5823	Saturday before 4th Sabbath, 26 Oct:			Black Swamp, St: Peters Dist: S: C:
85	1810	Geo.	41	20	6	70	2566	Saturday bef: 1st: Sab: Sept. 31 Aug:			Hebron, Jasper county, Georgia.
86	1814	Geo.	17	3	5	23	762	Saturday bef: 2nd: Sab: 9 November.			Mount Horeb, Pulaski county, Geor:
87	1807	M. T.	26	12	2	80	1048	Saturday bef: 3d: Sabbath, 19 Octob:			Clear Creek, Adams co: Miss: Ty:
88	1814	M. T.	20	13	3	25	1300	Saturday bef: 1st Sabbath, 5 October.			Liberty m: h: Bedford co: Tennessee.
89	1786	Ten.	14	9	7	29	856	Second Friday, ninth of August.			Lick Creek, Green county, Tennes:
90	1802	Ten.	28	22	15	22	1620	Second Saturday, twelfth October.			Millers Cove, Blount count, Tennes:
91	1803	Ten.	32	27	6	22	2123	Saturday bef: 3rd Sabbath, 14 Sept:			Piney m: h: Hickman co: Tennessee.
92	1806	Ten.	21	17	2	42	1010	Saturday bef: 2nd Sabbath, 10 Aug.			Cave Spring, Robertson co: Tennes:
93	1808	Ten.	24	12	4	16	1678	Second Saturday, twelfth October.			Beans Creek, Franklin co: Tennes:
94	1810	Ten.	33	13	1	31	2167	Sat: bef: 2nd Sab: 7 Sept: 10 A: M:			East Station Camp, Sumner co: Ten:
95	1814	Ten.	8	8	1	9	399	Fourth Saturday, 28th September.			Collins River m: h: Warren co: Ten:
96	1785	Ky.	28	19	4	45	2791	Second Saturday, 10th of August.			Great Crossings, Scott county, Kenty:
97	1785	Ky.	29	15		14	1435	Second Friday, the 11th of October.			Otter Creek m: h: Hardin co. Ken:
98	1785	Ky.	37	44	30	70	1600	Fourth Saturday, the 24th August.			Gilberts Creek, Garrard co. Kentuck:
99	1793	Ky.	20	11	1	13	1239	Fourth Saturday, 24th of August.			Tickets Creek, Madison county, Ken:
100	1793	Ky.	16	12		25	956	First Saturday, 7 Septemb. 11 A: M.			Bracken, Mason county, Kentucky.
101	1800	Ky.	18	8	5	16	1190	Fourth Saturday, the 27th of July.			Mount Pleasant, Barren county, Ken:
102	1802	Ky.	17	14	7	19	842	Fourth Friday, 27th of September.			Forks of Gunpowder, Boone co: Ken:
103	1802	Ky.	22	11	1	12	1845	Second Saturday, 14th of September.			Lulbergrud, Montgomery co. Kentue:
104	1802	Ky.	17	7	1	20	1120	Third Saturday, 27th of August.			Lower Hanging Fork, Lincoln co: K:
105	1803	Ky.	41	21	5	63	2838	First Saturday, 7th of September.			Buck Creek, Shelby county, Kentue:
106	1804	Ky.	20	15	8	85	1006	Third Saturday, 21st September.			Zion m: h: Adair county, Kentucky.
107	1804	Ky.	14	8	2	10	614	Third Saturday, 17th of August.			Casy Fork, Cumberland county, K:
108	1805	Ky.	10	8	4			Saturday bef: 3d Sabbath, 14 Sept:			Lawrence Creek, Mason county, K:
109	1809	Ky.	20	7		18	982	Second Saturday, 14th September.			Forks of Silas, Bourbon county, K:
110	1811	Ky.	20	12	1	27	851	First Saturday, 7th of September.			Sinling m: h: Pulaski county, K:
111	1812	Ky.	25	14	4	25	1205	Sat. bef: 4th Sabbath, 24th August.			Lick Fork, Warren co: Kentucky:
112	1813	Ky.	32	16	11	32	1859	Sat: bef: 3d Sabbath, 17th August.			Doloson m: h: Christian county, K:
113	1314	Ky.	12	6	4	9	403	First Saturday, the 5th of October.			Buffalo Shoal, Floyd co: Kentucky.
114	1814	Ky.	6	4		10	320	Third Saturday, 21st of September.			North Fork, Braeken co: Kentucky.
115	1815	Ky.	8	7		11	799	Third Saturday, 21st of September.			Mount Pleasant, Franklin county, K:
116	1815	Ky.						Friday before 4th Sabbath, 27 Sept			Concord m: h: Flat Lick, Knox co: K:
117	1797	Ohio.	28	9	7	28	1016	Sat. bef: 2nd Sabbath, 7 September.			Pleasant Run, Butler county, Ohio.
118	1805	Ohio.	10	9	4	7	400	Sat: bef: 4th Sabbath, 21 September.			Union church, Salt creek, Ross co. O:
119	1809	Ohio.	15	9	1	36	554	Thurs: bef: 4th Sab: 22 Aug: P: M:			Warren, Trumbull county, Ohio.
120	1812	Ohio.	6	3	1	14	122	Friday bef: 4th Sabbath, 23 August.			Brosh Creek, Adams county, Ohio.
121	1813	Ohio.	16	7	6	86	519	Thurs. bef: 4th Sabbath, 22 August.			Washington Coshocton county, Ohio.
122	1814	Ohio.	14	10	4	26	336	Friday bef: 3d Sabbath, 13 Septem:			Nettle Creek, Champaign co: Ohio.
123	1309	In. T.	11	6	3	3	366	Third Saturday, 21st of September.			Maria, Knox county, Ind. Territory.
124	1809	In. T.	16	11	3	125	798	Friday bef: 2nd Saturday, 9 August.			Indian Creek, Butler county, Ind: T:
125	1811	In. T.	17	9	3	8	483	Fourth Saturday, 24th of August.			Upper B. River, Washing: co: In: T:
126	—	U.S.A.	10	9	2		1934	Thurs. bef: 2d Sab: 12 Sep: 10 A: M:			Piscataway, Middlesex co. N. Jersey

Churches 2541, Ministers 1558, Licentiates 365, Baptized 4500, all the Members 158503.

8. [A Female Mite Society in Brandon.]
9. The Society for Shaftsbury and vicinity auxiliary to the Baptist Board of Foreign Missions.
- MASSA- 10. The Boston Female Society for Missionary purposes.
- CHU- 11. The Salem Bible Translation and Foreign Mission Society.
- SEATS. 12. The Boston Baptist Society for propagating the Gospel in India and other foreign parts.
13. The India and Foreign Missionary Society of Haverhill and vicinity.
14. The Country Baptist Missionary Society.
15. The United Society of Plymouth county and vicinities aux. to the Bap. Board For. Missions.
16. The Society for Worcester county and vicinity aux. to the Baptist Board of Foreign Missions.
17. The Baptist Missionary Society for Norfolk county and vicinity constituted for the promotion of Missionary objects either Foreign or Domestic.
- RHODE- 18. The Baptist Missionary Society in Rhode Island.
- ISLAND. 19. The Evangelical Society of Bristol and Newport counties aux. to Bap. Board For. Missions.
20. The Bristol Female Mite Society to encourage and aid in diffusing the sacred scriptures and sending Missionaries among the destitute both at home and abroad.
- CONN. 21. The Connecticut Society auxiliary to the Baptist Board of Foreign Missions.
- NEW- 22. The New York Baptist Society for the support of Foreign Missions.
- YORK. 23. The New-York Baptist Female Society for promoting Foreign Missions.
24. The Utica Baptist Society to aid in Foreign Missions.
25. The New-York Middle District Society auxiliary to the Baptist Board of Foreign Missions.
26. The Baptist Society in Troy for propagating the gospel in India and other foreign parts.
27. Franklin Association as a Missionary Society.
28. The New-York Baptist Foreign and Domestic Mission Society.
29. The Female Cent Society of the First Baptist church and congregation in the city of N. York.
30. The Society of the counties of Saratoga, Washington, Warren, and Montgomery auxiliary to the Baptist Board of Foreign Missions.
31. The Female Mite Society of Whitestown to assist in sending the gospel among the heathen.
32. The Osego Baptist Missionary Society.



33. The Madison Society auxiliary to the Baptist Board of Foreign Missions.  
 34. The New-York Northern District Society auxiliary to the Baptist Board of Foreign Missions.  
 35. The Orange county Society auxiliary to the Baptist board of Foreign Missions.  
 36. [In the Ontario Association a society auxiliary to the Baptist Board of Foreign Missions.]  
 37. The Henderson United Female Society to aid in Foreign Missions.  
 38. [The Cayuga New-York Society auxiliary to the Baptist Board of Foreign Missions.]  
 39. [In the Black river Association a society auxiliary to the Baptist Board of Foreign Missions.]
- NEW-  
 JERSEY. 40. The Baptist Foreign Missionary Society of New-Jersey.  
 41. The East Jersey Baptist Society for Foreign and Domestic Missions.
- PENN-  
 42. The Philadelphia Baptist Society for Foreign Missions.  
 43. The Sansom street Baptist Female Society for promoting Foreign Evangelical Missions.
- SYLVA-  
 44. The Washington Female Mite Society to aid the Foreign Mission.  
 45. Redstone Association a Missionary Society.  
 46. The Junior Mission Society of the 2d Baptist church in Philadelphia.
- DELA. 47. The Delaware Branch Society for Foreign Missions.
- MD. 48. The Baltimore Baptist Missionary Society.
- D. COL. 49. The Washington Baptist Society for Foreign Missions.
- VIRGI-  
 50. The Richmond Baptist Foreign and Domestic Mission Society.  
 51. The Fredericksburg Female Baptist Society for Foreign Missions.  
 52. The Richmond Female Baptist Society to aid Foreign and Domestic Missions.  
 53. The Baptist Mission Society of Frederick county for propagating the gospel in India and other heathen countries.  
 54. The Fredericksburg Baptist Foreign and Domestic Mission Society.  
 55. The Roanoke Baptist Missionary Society for propagating the gospel among the heathen.
- N. CAR. 56. The North Carolina Baptist Society for Foreign Missions.
- S. CAR. 57. The General Committee for the Charleston Baptist Association Fund.  
 58. The Beaufort District Baptist society for Foreign Missions.  
 59. [A Mission Society in Beaufort.]
- GEO. 60. The Powelton Baptist Society for Foreign Missions.  
 61. The Sunbury Baptist auxiliary Mission Society.  
 62. [In the bounds of the Oemulgee Association a society auxiliary to the board.]  
 63. The Hepzibah Baptist Society for itinerant and missionary efforts; [will, it is thought, ultimately assist the general fund. Also, the Great Ogeechee church seems to have done what is equal to the formation of a society auxiliary to the board.]
- KEN-  
 64. The Kentucky Baptist Society for propagating the gospel.  
 65. The Green River Country Society auxiliary to the Baptist Board of Foreign Missions.
- TUC-  
 66. The Bardstown Society auxiliary to the Baptist Board of Foreign Missions.  
 67. The Mountsterling Society auxiliary to the Baptist Board of Foreign Missions.  
 68. The Shelbyville Society auxiliary to the Baptist Board of Foreign Missions.  
 69. The Washington Kentucky Missionary Society auxiliary to the Baptist Board of For. Miss.
- OHIO. 70. The Cincinnati Baptist Foreign Missionary Society.  
 71. The Cincinnati Female Baptist Society for Missionary purposes.

Those in brackets are such whose exact title has not yet been obtained. The Female Societies in this list are such whose constitutions embrace, as their object, either in whole or in part, the foreign missionary design. There may be some of this description of which information has not yet been received. In each state they are arranged according to the date of their formation respectively; as far as this circumstance is known; but complete accuracy in this particular is not pretended. In a future publication the arrangement can be rectified.

### (C) STATEMENT OF MONIES RECEIVED SUBSEQUENT TO THE 11th OF MAY, 1815, AND ONWARD TO THE 19th OF JUNE, 1816.

1815.		D	C
May	12 By collection at N.Y. association, in the meeting-house of the 1st Baptist church, N.Y.	59	72
	19 By letter from W. C. Buck, Cor. Sec. of the Baptist missionary society, Fried. co. Va.	70	00
	21 By collection in the Baptist meeting-house, Roxborough, near the city of Philadelphia	8	45
	24 By Mrs. Smith, treasurer of Sansom st. Bap. Fem. soc. for foreign evan. missions, Phil.	203	00
	26 By collection in Sansom st. m. h. Phil. at the setting apart of G. H. Hough, missionary	58	00
	28 By collection in the Baptist meeting-house, Frankford, near the city of Philadelphia	15	00
June	3 By the hand of Dr. S. from the Baltimore Baptist missionary society, Baltimore, Md.	151	00
	3 By collection taken up at the ordination of Mr. Ashton, 2d Hopewell, New Jersey	10	50
	4 By Thomas Baldwin Ripley, student in the ministry under Dr. Staughton, Philadelphia	2	00
	5 By Lavinia, a woman of colour, member of Sansom street Baptist church, Philadelphia	2	00
	11 By collection in the Baptist meeting-house, Middletown, Middlesex county, Conn.	33	13
	13 By J. Wilson, Esq. trea. of so. of Worcester co. &c. aux. to Bap. bd. of for. miss. Mass.	278	36
	23 By brother L. Farwell, Cambridge, Middlesex county, Massachusetts, a personal favor	3	00
	29 By collection at the Saratoga association, Kingsbury, N. Y. dols 44 39—afterwards, 1 28	45	67
July	1 By His Excellency Governor Galusha, Shafsbury, Bennington county, Vermont	50	00
	2 By collection in the Baptist meeting-house, and given afterwards, at Troy, New York	76	64
	30 By collection taken up after missionary sermon, at Mountpleasant, in Pennsylvania	12	27
August	1 By collection taken up in a Presbyterian meeting-house, in Pittsburgh, Pennsylvania	41	50
	2 By collection in the court-house, Washington, Penn. dols. 40 47—given afterwards, 5 50	45	97
	6 By a collection taken up in the court-house, Zanesville, Muskingom county, Ohio	35	67
	13 By collection at Elkhorn asso. Ky. dols. 147 75—afterwards 4 80—for miss. report, 9 12	161	67
	20 By collection taken up at the South District association, in Mercer county, Kentucky	47	75

Amount carried up

1416 30

## Amount brought up

D C  
1416 30

August	27	By collection at Tates' creek asso. Ky. dolls. 36 25—afterwards 5 20—miss. report, 1 63	43 08
	29	By four persons, Mount Olivet. Kentucky, after some remarks relative to missions	1 00
September	2	By the Rev. Thomas Ellrod, from Straight creek association, Ohio, mission report	2 25
	3	By collection at Bracken association, Washington, Ky. dolls. 91 25—afterwards 37 12	128 37
	4	By Mrs. Treckle, dol 1—Mrs. Coburn 1—Mr. Furman 50 cts. <i>personal</i> , Washington, K.	2 50
	5	By collection in the Baptist meeting-house, at Maysville, Mason county, Kentucky	14 00
	10	By col. at Licking asso. Ky. 6 86—afterwards by J. Mason, 1—others 2—miss rep. 7 49	17 35
	11	By Mrs. Blanchard, Lexington, Fayette county, Ky. 1—Master Horace Blanchard 1	2 00
	18	By col. Russell's ck. asso. K. 87 25—by Rev. I. Hodgen, 26—by Rev. J. Chandler 1 25	114 50
	24	By collection North Bend association, Campbell county, Ky. 27 18—mission report, 7 50	34 63
	24	By Rev. J. Taylor, 1 56—Rev. Mr. Allen, 0 50—Rev. A. Graves, 3— <i>personal</i> , Ky.	5 00
October	3	By collection after missionary sermon, Mountsterling, Montgomery county, Kentucky	77 82
		By Rev. D. Barrow, Mountster, Ky. 0 50—Eman. asso. 14 06—for mission report, 4 13	13 69
	8	By collection at the session of the Burning Spring association, Floyd county, Kentucky	9 82
	11	By Mrs. Rose, an elderly widow lady, near Lexington, Fayette county, Kentucky	50
	14	By col. Salem ass. 53—M. Pierson, 25—J. Hamilton, 3 50—others 19 50—miss. rep. 3 50	104 50
	15	By Benj. Edwards, Jr. 1—his father 5—hand of Benj. Meason. 50 cts., Nelson co. Ky.	6 50
	15	By the hand of the Rev. Dr. Blythe, from Mr. Issacher Pawling, Mercer county, Ky.	10 00
	16	By col. in court-house, Bardstown, 32—lady 11 miles from do. 25 cts. Nelson county, Ky.	32 25
	17	By col. Elizabeth, K. 9 87—Mrs. Crutcher, 5—Miss C. 1—Master C. 25 cts.—others, 2	18 12
	22	By col. Nashville, Tenn. 60—afterwards of Thomas Yeatman, 3—Robert C. Foster, 5	63 00
	23	By Rev. Mr. Blackburn, from a woman of colour, professor of religion, Nashville, Ten.	6
	25	By collection in the court-house, Glasgow, Kentucky, 21 dollars—afterwards, 1 dollar	22 00
	28	By collection taken up in the court-house, at Columbia, Adair county, Kentucky	3 50
	29	By collection taken up in the court-house, at Greensburg, Green county, Kentucky	20 00
	30	By brother Conover, residing near Columbia, in the county of Adair, Kentucky	1 00
November	3	By collection in the court-house, and 1 dollar afterwards, Versailles, Woodford co. Ky.	30 38
	6	By col. Lex. 153—by Dr. B. from Mrs. E. J. Parker, 50—Miss S. Howard 5—others, 42	250 00
	12	By col. South Kentucky association, Hardin county, Kentucky 10 50—afterwards, 4 97	15 47
	13	By a few persons after lecture at Grassy Lick church, Montgomery county, Kentucky	2 45
	20	By collection in the Academy, and given afterwards, Winchester, Clarke county, Ky.	63 15
	26	By collection in the court-house, Shelbyville, Kentucky, 59 44—Rev. Starke Dupuy, 1	60 44
	27	By collection Harrod's creek, Ky. 10 53—hand of Jonathan Nixon, from the church, 18	28 63
	23	By R-v. Mr. Keller, 1 50—man and woman of colour, 1—bro. Powel, 1 50—another 25 c.	4 25
	29	By col. Louisville, Ky. 38 87—G. Hickes, 2 50—S. Ferguson, 1 50—B. Bridges, 75 cts.	43 63
December	1	By Isaac Galland, town of Liverpool, in the county of Knox, Indiana Territory	1 00
	3	By Rev. Isaac McCoy, from Wabash association, Indiana Territory, for mission report	3 38
	6	By Rev. Alexander Devin, near Princeton, Gibson county, Ind. T-ry for translation	2 00
	9	By Rev. Ezra Ferris, Lawrenceburg, Dearborn county, Indiana Territory, <i>personal</i>	3 00
	10	By a collection taken up in Jeffersonville, Harrison county, Indiana Territory	6 62
	18	By the hand of the Rev. Silas M. Noel, per collection in Frankfort, Franklin co. Ky.	50 00
	24	By col. Cincinnati, Ohio, 71 25—Rev. J. Kemper, 1—Lady, by a little boy, 2—others, 3	77 25
	25	By Female society of Cincinnati for charitable purposes, 20—Mrs. Gano, 5— <i>personal</i>	25 00
1816. Jan.	1	By collection in the Rev. Mr. Wilson's meeting-house, Presbyterian, Chillicothe	36 25
	7	By John Hellings, 2 50—hand of Mrs. Hellings, 25 cts.—Master John Hus Curtis, 12 cts.	2 87
	7	By col. Methodist meeting-house, Flemingsburg, Ky. 10—afterwards, Thomas Hale, 3	13 00
	9	By the hand of Mr. Baskett, of Nicholas county, Kentucky, a <i>personal favor</i>	2 00
February	9	By the hand of Issacher Pawling, Mercer county, Kentucky, two guineas, sold for	10 00
	11	By Daniel James, collection at Cumberland river association, 4—mission report, 4	8 00
	15	By the hand of Philip Lawson, Sulphur Spring church, Cumberland county, Kentucky	1 00
March	6	By the hand of the Rev. West Walker, Knox county, Tennessee, a <i>personal favor</i>	50
	10	By Rev. Mr. Witt, 1—Col. Roddy, 1—D. Murrell, 1—hand of D. Murrell, 6 50, Ten.	9 50
	18	By J. Howard, 50 cts—hand of do. from J. Calfee, 2—W. Ross, 1—Wythe county, Va.	3 50
April	2	By the hand of the Rev. John Bryce, from a lady in the city of Richmond, Virginia	1 00
	17	By the hand of Rev. J. Poindexter, Louisa, Va. 5—for the mission, 5—a <i>personal favor</i>	10 00
	20	By Mason French, Goochland county, Va. 2—Mr. Grubbs, Hanover county, Virginia, 2	4 00
	24	By Rev. R. Dabbs, Char. V. 5—Col. Read, 5—others, 5—W. Dabbs, 2—1 of do. <i>personal</i>	17 00
	27	By col. at the Flat river association, Buffalo meeting-house, Mecklenburg county, Va.	20 25
	28	By hand of B. Lester, Charlotte, co. 7—collection at Meherrin ass. 100—Meck. co. Va.	107 00
	29	By Ind. of ck. Meherrin asso. 11 50—hand of Rev. Mr. Shelborn, 5—another 2—other, 1	19 50
May	1	By the Rev. J. Bryce, from Richmond Baptist foreign & domestic miss. society, Va.	289 00
	1	By Rev. J. Bryce, from the Richmond Female Baptist missionary society, Richmond	130 00
	2	By J. Newby, from the Fredericksburg foreign & domestic missionary society, Va.	50 00
	7	By the Rev. Jesse Mercer, from the Georgia association, Green county, Georgia	21 00
	7	By the Rev. William C. Buck, from the Ketocton association, Virginia, mission report	14 38
	8	By his excellency Governor Worthington, of Ohio, 6—a lady of Chillicothe, Ohio, 10	16 00
	9	By letter from Mrs. Hellings, from the Female Benevolent society of Chillicothe, Ohio	5 00
	10	By the hand of Mrs. Ralston, from the Female Bible & Char. society of Lebanon, Ohio	70 00
	29	By George Curwen, Lower Merion, in the county of Montgomery, Pennsylvania	5 00
June	6	By collection at the Warwick association, Bedford, West Chester county, New-York	35 11
	9	By collection in the Congregational meeting-house, Stamford, Fairfield county, Conn.	12 36
		By sale of Report, including 10 dls. from Rev. W. T. Brantly, & 6 75 from Mr. Chasman	51 52
		By William Lancaster, Spartansburg, Spartansburg District, S. Carolina, in a letter	2 00
		By James Whitaker, Esq. Buncombe county, N. C. in a letter, for mission report	3 00
		By S. McCreary, Chester District, South Carolina, from the Bethel association, S. C.	13 00
		By the Rev. Wm. P. Biddle, Newbern, North Carolina, from the N-use association	21 31
		By the Rev. Daniel Mason, Craftsbury, Orleans county, Vt. from Danville association	5 40
		By the Rev. George D. Sweet, from the Great Ogeechee church, Bryan county, Geo.	154 95

Whole amount received from the 11th of May, 1815, to the 19th of June, 1815. Dolls. 4004 83

From which deduct the amount of *personal favors*, indicated in the preceding, 27 00

Will leave a balance in favor of the Board of Missions to the amount of Dolls. 3977 83

*Expenditures from the 11th of May, 1815, to the 19th of June, 1816, inclusive.*

	D	C
To Mr. Fry's bill for printing & stiching the Report, and printing a circular,	318	00
To Mr. Duffy's bill for copper-plate paper, for the engraving in the report,	11	00
To Mr. Gyon's bill for the blotting paper over the engraving in the report,	3	37
To freight and other expenses connected with the distribution of the report,	17	62
To wrapping, blotting and writing paper, and maps, with quills, twine, &c.	62	27
To postage of the Corresponding Secretary, and of the Agent of the Board,	92	86
To horse hire, horse keeping, horse feed upon the road, horse shoeing, &c.	79	43
To damage by a horse foundering, and being ruined while journeying,	23	63
To stage fare, steam boat fare, toll bridges, toll gates, ferries, &c. &c. &c.	56	05
To repairs of waggon and harness, saddle, saddle bags, and saddle blankets,	70	93
To various other incidental, but unavoidable expenses while travelling,	113	44
To fifty-eight weeks service, viz: from 10th May, 1815, to 19th June, 1816,	464	00—1312 60

Balance in favor of the Board, after meeting all these various expenditures,      Dolls. 2665 23

The preceding account audited and approved, June 20, 1816,

THOMAS SHIELDS.  
WILLIAM STAUGHTON.

That these various expenditures, including the publication of the Report of the Board, and the distributing of the same throughout all the United States—the postage of the Corresponding Secretary—and the compensation allowed the Agent, and his expenses for a year and six weeks, meeting, too, all the contingent necessities incident to journeying at least five or six thousand miles or more, should still be comprehended in such narrow limits, is imputable very much to the liberal kindness of many individuals; keeping him and his horse, getting his horse shod, and furnishing others for short journeyings, gratuitously, and refusing to receive compensation, not only in private families, but frequently in houses of public entertainment. These facts are the more gratifying, and adverted to with the higher satisfaction, not only as lessening the expenses necessarily incurred in prosecuting the great missionary object, but as indicating the extensively favourable countenance of a generous public towards this momentous, evangelical, and benevolent cause! In this connexion it will not be improper to allow indulgence to the emotions of gratitude for personal favours, and to record a tribute of thankfulness, both for the kind donatives mentioned in the foregoing statement, and for many other kindnesses, particularly for several articles of wearing apparel, &c. by dear friends in Philadelphia, in Washington, Pa. in Cincinnati, Ohio, in Lexington and other places in Kentucky, and for a complete suit by dear friends in Richmond, Virginia. May the good Lord reward them with the ample blessings of his grace!

It will be perceived that some of the items in the early part of the foregoing statement of monies received, were mentioned in the Report of the Board last year—subsequent, however, to the date of the Treasurer's accounts and my settlement with him. This is the reason why they are again mentioned. It may be proper also just to remark, that several collections have been taken up on occasions of my preaching, which were not put into my hands, but either have been, or will be forwarded to the Treasurer through other channels.

*The Baptist Board of Foreign Missions for the United States in account current with John  
Cauldwell, their Treasurer,*

	Dr.		D	C
1815.				
June 6.	To cash per order in favor of George H. Hough	- - - - -	500	00
July 29.	To cash per order in favor of George H. Hough	- - - - -	126	54
Sept. 28.	To cash per order in favor of George H. Hough	- - - - -	1500	00
Nov. 30.	To cash per order in favor of George H. Hough	- - - - -	398	33
1816.				—2524 87
Feb. 20.	To United States Stock, 2500, at 6 per cent. 92	- - - - -	2300	00
	To commission, 5 75—To postages, 15 54	- - - - -	21	29
	To United States Stock, 1199 54—6 per cent. 92 1-2	- - - - -	1109	57
	To commission	- - - - -	2	77
June 22.	To cash per order in favor of Luther Rice	- - - - -	1312	60
	To balance carried to the credit of new account	- - - - -	6174	16
			13445	26

1815.

*Contra*

*Cr.*

		D	C
May 11.	By balance brought to new account	- - - - -	994 13
	29. By L. Pierce, from United Society of Plymouth county & vicinities, aux. to the Board, Mass.	- - - - -	200 00
	31. By D. Adams, from the General Committee for the Charleston Baptist association, S. C.	- - - - -	300 00
	31. By J. Loring, from the Boston Baptist society for propagating the gospel in India, &c.	- - - - -	200 00
June 1.	By L. Austin, from the Country Baptist Missionary society, Leyden association, Mass.	- - - - -	65 00
	23. By Rev. C. Douglass, from the Utica Baptist society to aid foreign missions, New-York	- - - - -	193 00
July 7.	By interest of United States Stock, 37 50—Bank dividend, 9 00	- - - - -	46 50
	By T. Shields, Esq. from the Philadelphia Baptist society for foreign missions, Phila.	- - - - -	625 00
	17. By S. Eddy, Esq. from the Baptist Missionary society in Providence, Rhode-Island	- - - - -	124 00
	By New-York Association, per collection in the m. house of the 1st Baptist church, N. Y.	- - - - -	59 72
	By the Baptist Mission society of Frederick county for propagating the gospel, Va.	- - - - -	70 00
	By collection in the Baptist meeting house in Roxborough near Philadelphia, Penn.	- - - - -	8 45
	By the Sanson street Baptist Female society for promoting foreign evan. missions, Phil.	- - - - -	203 00
	By col. in Sanson street Baptist m. h. on setting apart br. G. H. Hough to the mission	- - - - -	53 00

Amount carried up,

3146 80



	Amount brought up,	D	¢
July 17.	By collection in Frankford, near Philadelphia	3146	83
	By his excellency Governor Galusha, Shaltsbury, Vermont	15	00
28.	By T. Gillison, Esq. from the Beaufort Bap. District society for foreign missions, S. Carolina	50	00
Aug. 14.	By the Franklin Association, New-York	238	50
Sept. 9.	By E. Moore, from the Connecticut society auxiliary to the Baptist Board for. missions, Conn.	20	00
18.	By J. Watts, from the Baptist society in Troy for propagating the gospel, &c. New-York	300	00
28.	By G. H. Hough, Boston, Mass. ditto	43	00
29.	By S. Eldy, Esq. from the Warren Association, Rhode-Island	3	00
Oct. 4.	By interest on United States stock	75	82
17.	By A. Forbes, Esq. from the Union society in Vt. & N. H. auxiliary to the Bap. Bd. &c. Vt.	37	50
	By Samuel R. Green. New York	400	00
18.	By the Rev. Elisha Cushman, from the Hartford association, Connecticut	5	00
Nov. 6.	By J. Conant, Esq. from the Vermont society auxiliary to the Bap. Board for. miss. Vt.	83	78
13.	By R. H. Kimball, from the India and foreign missionary society, Haverhill & vicinity, Mas.	150	03
20.	By the Rev. S. Goodale, from the Ontario Baptist association, New-York	113	00
24.	By the Rev. John M. Peck, collected in Chenango county, New-York	20	00
30.	By Mrs. Charlotte H. White, Philadelphia, [gone since to India with Mr. and Mrs. Hough]	28	00
Dec. 23.	By the Rev. J. Bryce, from the Richmond Foreign and Domestic mission society, Va.	200	00
Jan. 2, 1816.	By interest on United States stock	237	03
	By Bank dividend	37	50
4.	By B. Stout, Esq. from the Kentucky Baptist society for propagating the gospel, Kentucky	10	50
16.	By D. Adams, Esq. from the General Committee for the Charleston Baptist association fund	508	74
23.	By E. Secomb, Esq. from the Salem Bible Translation and Foreign Mission society, Mass.	742	80
31.	By the Rev. E. Barber, Greenwich, Saratoga county, New-York	200	00
	By the same from a Female Mite society	26	70
Feb. 6.	By J. Loring, Esq. from the Boston Bap. soc. for propagating the gospel in India, &c. Mass.	21	00
Mar. 26.	By E. Kunyan, Esq. from the East Jersey Bap. soc. for Foreign and Domestic missions, N. J.	400	00
April 1.	By the Rev. Dr. Rogers, from the church in Colhansey, New-Jersey	100	00
	By the same, from R. Watkins, Esq. Pennsylvania	10	00
	By interest on United States stock	10	00
	By Mrs. Walker, from the Fredericksburg Female Baptist society for Foreign Missions, Va.	75	00
	By W. W. Todd, Esq. from the New-York Baptist Foreign and Domestic miss. society, N. Y.	107	00
15.	By Mrs. E. Withington, from the N. Y. Bap. Female society for promoting for. miss. N. Y.	100	00
26.	By the Rev. Dr. Staughton, from the Cincinnati Foreign Missionary Society, Ohio	300	00
	By the same, from the Cincinnati Female Baptist society for missionary purposes, Ohio	70	75
	By the same, from the Rev. Mr. Deniston, ditto	44	50
	By the same, from Dr. Skelton, Pittsburgh, Pennsylvania	11	00
	By the same, from the Rev. John Miller, ——— county, Pennsylvania	5	00
May 9.	By the Rev. F. Plomstock, from the Cayuga Foreign Mission society, N. Y.	3	00
	By the same, from a Female Mite society, ditto	93	63
	By the Rev. Solomon Goodale, Bristol, Ontario county, New-York	11	47
	By Mr. J. Wilson, from the Middle Dis. soc. auxiliary to the Bap. Bd. foreign missions, N. Y.	77	00
11.	By Mr. E. Adams, from the Orange county soc. auxiliary to the Bap. Bd. of for. miss. N. Y.	100	00
25.	By Mr. S. Payne, from the Madison society auxiliary to the Bap. Bd. foreign missions, N. Y.	63	00
30.	By the Rev. Wm. T. Brandy, from an auxiliary mission society in Beaufort, South Carolina	125	00
June 1.	By John Withington, Esq. from the New-York Baptist society for foreign missions, N. Y.	100	00
	By the Rev. Mr. Brownfield, from the Red stone association, Pennsylvania	236	34
17.	By the Rev. Mr. Richards, from the Delaware Branch society for foreign missions, Delaware	58	00
	By the Rev. I. Matteson, from the Country Bap. miss. soc. in the Leyden association, Mas.	35	53
	By the same, from the society for Shaftsbury and vicinity aux. to the Bap. Bd. for. miss. Vt.	103	00
	By the same, from the Shaftsbury Female Mite society, Vermont	88	00
21.	By the Sansom street Bap. Female society for promoting foreign evangelical missions, Phil.	17	29
	By Thomas Shields, Esq. from the Philadelphia Baptist society for foreign missions, Phila.	184	25
22.	By the Rev. Dr. Staughton, from the Philadelphia Baptist society for foreign missions, Phil.	122	00
	By the Rev. Wm. White, from the Junior Mission society in the 2d Baptist church, Phila.	208	88
	By the hand of Luther Rice, from the Baltimore Baptist missionary society, Maryland	80	00
	By the same, from the society for Worcester co. and vicinities auxiliary to the Board, Mas.	151	00
	By the same, from the Richmond Baptist Foreign and Domestic mission society, Richmond	278	36
	By the same, from the Richmond Fem. Bap. soc. to aid foreign and domestic missions, Va.	280	00
	By the same, from the Fredericksburg Bap. Foreign and Domestic mission society, Virginia	130	00
	By the same, from the Chillicothe Female Benevolent society, Chillicothe, Ohio,	50	00
	By the same, from the Female Bible and Charitable society of Lebanon, Ohio	5	00
	By the same, from the Female society of Cincinnati for charitable purposes, Ohio	76	00
	By the same, from Elder A. Devin, near Princeton, Indiana Territory, for translations	20	00
	By collection in the meeting-house of the 1st Baptist church in New-York city	2	00
	By Elder C. Douglass, from the Utica Baptist society to aid in foreign missions, New-York	26	54
	By do. from the Fem. Mite soc. in Whitesboro', to assist in sending the gospel to the heathen	174	50
	By the same, from the Utica Mite society, New-York	40	00
	By the same, from the Female Mite society in Paris, New-York	25	00
	By Luther Rice, from various sources	12	00
		2518	03

Dolls. 13445 26

We, the subscribers, being appointed a committee to audit the Treasurer's accounts, do hereby certify, that we have carefully examined the receipts and expenditures, as stated in the above, and do find the balance in the hands of the Treasurer six thousand one hundred seventy-four dollars and sixteen cents due to the society.

B. ALLISON,  
LEWIS RICHARDS.

## MISSION TO BURMAH.

It will be recollected that in the Report of the Board, last year, some account was given of the Burman empire, and the providential manner in which brother and sister Judson were conveyed to Rangoon: and also that Mr. Felix Carey was about to remove from that place to Ava, the capital of the country. The following extracts from letters and journals, which have arrived subsequently to that publication, will contribute to disclose still more the state of things in that dark region, and to deepen a conviction of the importance of making known there the GLORIOUS GOSPEL, which alone reveals that power and grace of the Almighty which can redeem from the degradations and miseries of vice, a people *laden with iniquity*.

The latest communication from brother Judson published in the former Report, bears date 7th January, 1814. About the same time, he wrote thus to Mr. Ward at Serampore: "It is a subject of daily thanksgiving with us, that we have been brought hither. But we dare not boast of to-morrow. We feel, that it is infinitely easy for God to leave us to be discontented, and forsake our post. We, therefore, beg your prayers, that when tribulation or persecution arises, we may not fall away."

"Brother Felix Carey, in a late interview with his Burman majesty and the prince, was received with much kindness. He sat with the king and prince several hours, conversing on different topics, and took the liberty of suggesting, in a cautious manner, several things by which the empire might be improved. His majesty asked why the christians in connexion with us did not worship images like the Portuguese. Brother F. quoted a sentence from the Burman writings, and hinted the impossibility of forming an image of an invisible spirit. His majesty, addressing himself to his courtiers, said, "He is right." He gave our brother a gold medal, with an honourable title, and suggested, that if brother Felix would wear the Burman dress, he would present him with several suits of rich apparel: this he declined, assuring his majesty that he was ready to serve him on all occasions, but that he could not change his dress, nor his religion."

Mr. Judson, in February following, thus writes:—"The Dalahmyoo-Thoogyee was lately beheaded in the streets by an assassin, who, it appears, was employed by his steward. All concerned in the conspiracy have been taken. Instances of robbery frequently occur; some very daring. Seven robbers were lately cut in pieces at the place of execution. What a world sin has made! How precious is the gospel of peace!"

The horrible condition of society in that quarter presents a still more frightful, and appalling aspect, in the following account of "*Punishments practised by the Burmans*, communicated by a gentleman resident there," extracted from the "Periodical Accounts." But while such a deplorable state of things should awaken pity, and excite every possible effort to diffuse the mild influence of the gospel there, it is consoling and animating to learn that the Missionaries, in the midst of such terrifying wretchedness, ARE NOT DISCOURAGED.

"Every species of punishment of which the human mind can possibly conceive, is continually practised in this country. The nature

and degree of the punishment depends entirely upon the whim and caprice of the ruling power who issues the mandate. However, there are some punishments more common than others; but these again vary both in degree and kind, according to the crime, and the character and sex of the criminal; except a departure from the general rule be made from anger or revenge, which is not unfrequently the case.

“ The following are some which frequently occur, and may be divided into three classes—capital, severe, and trivial punishments.

“ Among the first class may be placed—beheading; crucifying; starvation; ripping open the body; sawing; piercing through; flogging upon the breast to death; scorching to death by the rays of the sun; blowing up with gun-powder or some other combustible materials; pouring hot lead down the throat; scalding to death by plunging into hot oil; shooting with fire-arms or arrows; spearing to death; squeezing to death by pressing a nut of the beetle tree on each temple between two bamboos until the eyes and brains start out of the head; drowning; beating to death on the head with a large cudgel; giving to wild beasts; and roasting on a slow or quick fire.

“ Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c.; extracting the eyes; flogging upon the breast; tying the arms with a thin cord until it cuts down to the bone; hanging up by the heels; hanging up by the tip of the fingers; exposing to the rays of the sun; and banishment into forests, from which it is almost impossible to escape.

“ Among trivial punishments may be reckoned flogging; marking the crime in legible characters upon the face or breast of the criminal, and condemning him to perform the office of public executioner for life; squeezing the legs or arms between two bamboos; confinement in the stocks with the legs and arms extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning the hands, condemning to a long confinement, and hard labour, are seldom practised: banishment is not often heard of.

“ It often happens that several of the severe or trivial punishments, above-mentioned, are inflicted on a criminal previous to his being finally executed. Instances not unfrequently occur that a person, after being nailed by the hands and feet to a cross, has most of the members amputated, one by one, before he receives his mortal wound. Sometimes the punishment, though small in its kind, is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted, that death is the inevitable consequence: united together, they form capital punishments, severe in the extreme, and horrid to reflect upon; and yet these are the most common.

“ Frequently the innocent suffer with the guilty; as a wife for the fault of her husband, and children for the crime of their parents: even a whole family is extirpated for the fault of a single individual, and servants are cut off for the crimes of their masters. These kind of punishments, however, seldom occur but from sudden anger or revenge; except in the case of deserters, and persons guilty of treason.

“ When a person of royal extraction is to receive a capital punish-



ment, it is generally done by drowning. In the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and thus the culprit is put into the water with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

"Women, comparatively speaking, are seldom the subjects of capital punishments. When an instance occurs, it is generally for some great crime. When they are executed, it is generally done by knocking their brains out with a large cudgel; but sometimes they are ripped open, or blown up, or given to a tiger or some other wild beast.

"The bodies of criminals are always exposed to public view for three days; after which they are shovelled into a hole and covered with earth, not being permitted the honour of being burnt.

"Criminal causes are frequently tried by ordeal before the judgment is passed.

"I will now just relate what punishments have been inflicted merely in the town of Rangoon, since my residence in this country, a period of not more than four years. I witnessed the execution of some of the criminals, and others I saw immediately after.

"One man had boiling lead poured down his throat, which immediately burst out from his neck and other parts of his body.

"Four or five persons, after being nailed through their hands and feet to a scaffold, had their tongues cut out, their mouths slit open from ear to ear, then their ears cut off, and finally their bodies ripped open.

"Six persons were crucified. Their hands and feet were nailed to a scaffold; their eyes were then extracted with a blunt hook; and in this condition they were left to expire: two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day.

"Four other persons were crucified; but instead of being nailed they were tied with their hands and feet stretched at full length in an erect posture. In this position they were to remain till death, and food was given them in order to prolong their miserable existence. In these kinds of punishment, the legs and feet swell and mortify at the expiration of three or four days. Some are said to live in this state for a fortnight, and expire from fatigue and mortification. The four persons I saw were liberated at the end of three or four days.

"Another man had a large bamboo run through his body, which killed him instantly.

"Two men had their bodies ripped up sufficient to admit the protrusion of a small part of the intestines; and after being secured by cords, in an erect posture, upon bamboo rafters, with the hands and feet at full stretch, were set adrift in the river, to float up and down for public inspection.

"I do not exactly recollect how many have been beheaded; but there must have been upwards of twenty.

"One man was sawn from the shoulder-bone downwards till his bowels gushed out.

"One woman was beat to death with a large cudgel.

"Five persons, consisting of a man, his wife, (far advanced in preg-

nancy,) his child, about five years of age, and two other men were led to the place of execution; the men were sentenced to be crucified and opened. Every thing was prepared, and the executioner was standing by ready to perform his bloody office, and even boasting that he was able to perform it neatly; but a reprieve arriving, the execution was prevented.

“Several amputations of hands and feet have taken place: some have died from the loss of blood, but the greater part survived.

“These are most of the punishments I have seen or heard of during my residence in Rangoon; but many other instances happened while I was occasionally absent, of which I have not given a relation. As for the crimes for which these punishments were inflicted, some appeared to deserve death; others were of a trivial nature, and some of the victims were completely innocent.”

*Extract from Mrs. Judson's Journal, and Letter to her sisters, dated at Rangoon, began September 1813, and continued till September 1814.*

“DEAR SISTERS,

“NOT more refreshing to the thirsty sons of Afric is the cooling stream; nor more luxurious to the meagre, half-starved native Andaman, is a morsel of food, than your letters to our weary and almost famished feelings. Two long years and a half had elapsed since we left our native country without our hearing one word from any of our American friends. Thirteen months of this have been spent in the cruel, avaricious, benighted country of Burmah, without a single christian friend or female companion of any kind.

“Our home is in the Mission house built by the English Baptist Society, on the first arrival of Messrs. Chater and Carey in this country. It is large and convenient, situated in a rural place about half a mile from the walls of the town. We have gardens enclosed, containing about two acres of ground, full of fruit trees of various kinds. In the dry season, our situation is very agreeable. We often enjoy a pleasant walk, within our own enclosure, or in some of the adjoining villages.

“September 20th.—This is the first Sabbath that we have united in commemorating the dying love of Christ at his table. Though but two in number, we feel the command as binding, and the privilege as great as if there were more, and we have indeed found it refreshing to our souls.

“December 11. To-day for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government house, she was not up, consequently, we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe at her mouth smoking. At her appearance, all the other wives took their seats at a respectful distance, and sat in a crouching posture without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused her-

self for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several and ornamented her cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife, meaning by this, whether I was the highest among them, supposing that my husband like the Burmans had many wives; and whether I intended tarrying long in the country.

"When the viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe and enormous spear not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must come to see her every day, for I was like a sister to her. She led me to the door, and I made my *salam* and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to get access to the viceroy. One can obtain almost any favour from her, by making a small present. We intend to have as little to do with government people as possible, as our usefulness will probably be among the common people. Mr. Judson lately visited the viceroy, when he scarcely deigned to look at him, as English *men* are no uncommon sight in this country; but an English *female* is quite a curiosity.

"January 11, 1815. Yesterday we left the Mission house, and moved into one in town, partly through fear of robbers, and partly for the sake of being more with the natives, and learning more of their habits and manners. We shall also be in a way of getting the language much quicker, as we shall hear it spoken much more frequently than we could in the other house.

"January 18. Our ears are continually filled with the intelligence of robberies and murders. Last night a band of fifteen or twenty attacked a house very near the one we had just left; and after stabbing the owner, robbed the house of every thing they could find. The robbers were armed with large knives, spears, and guns, which put all the people around in such fear that none dared to go to the assistance of the sufferers.

"This evening Mr. Judson and myself went to see the poor man who was stabbed. We found him lying in his bed in great distress, surrounded by his Burman friends, who appeared to sympathise in his affliction. The poor man was anxious to know if Mr. Judson could tell whether he would live by feeling his pulse; but Mr. Judson told him he was not a doctor. The viceroy is very much enraged at this daring attempt, and has sent one of his principal officers with three hundred men, in search of them. All these things teach us the great need of the gospel among this poor people. They also teach us the need of being constantly prepared for a sudden violent death. O that the time may soon come when this people will be able to read the scriptures of truth in their own language, and believe in that Saviour who is not only able to save them from such dreadful crimes, but to save their immortal souls from eternal misery!



"January 20. In consequence of the robbery committed a few days ago, the viceroy ordered seven thieves to be executed. It was dark when they arrived at the place of execution. They were tied up by the hands and feet, and then cut open and left with their bowels hanging out. They are to remain a spectacle to others for three days, and then to be buried. Their immortal souls entered the eternal world, without having ever heard of Him who was put to death as a malefactor to save the guilty.

"A native of respectability came into our house soon after the execution, and Mr. Judson asked him where the souls of the robbers were gone? He said he did not know; and asked, if the souls of wicked men did not enter into other bodies, and live in the world again? Mr. J. told him no, but they were fixed immoveably in another state of existence.

"January 22. To-day we have witnessed the Burman ceremonies of burying a person of rank and respectability. He was nephew to the present viceroy, and son of a neighbouring governor. He was killed in Rangoon accidentally by the discharge of his gun. The procession was formed by a number of Burmans armed with spears and bamboos to keep the croud in order. Some of the inferior members of government next, then all the articles of use and wearing apparel of the deceased, such as his beetle box, drinking cup, spitting cup, looking glass, &c. The father and train preceded; the wife, mother, and sisters followed the corpse in palankeens. The viceroy, wife, and family, on large elephants, concluded the procession. The croud followed promiscuously; it was very great. All the petty governors and principal inhabitants of Rangoon were present; yet there was as perfect order and regularity as there could have been in a christian country. The corpse was carried some way out of town to a large pagoda, and burnt, when the bones were collected to be buried. At the place of burning, great quantities of fruit, cloth, and money, were distributed among the poor, by the parents of the youth who died.

"January 27. To-day we are informed of the assassination of the governor of the country the other side of the river. On the opposite side of the river there is a province of the Burman empire, governed by one who is not under the control of the viceroy of Rangoon. He was returning from the great funeral above-mentioned, had nearly reached his house, when a man on a sudden started up, and with one stroke severed his head from his body. In the bustle and confusion of his attendants the murderer escaped. The assassin, however, was found, and the plot discovered. It had its origin with the head steward of the governor, who intended, after the execution of his master, to seize on his property, go up to the king, and buy the office which his master had lately sustained. He was put to the torture, and the above confession extorted from him. He was afterwards put to death in a most cruel manner, having most of his bones broken, and left to languish out his miserable existence in a prison in chains. He lived five, or six days, in this terrible condition. All who were concerned with him were punished in various ways. All the immense property of this governor goes to the king, as he left no children, though several wives remain.

"Sabbath-day, March 20. To-day, as usual, we came to our house out of town, that we might enjoy the Sabbath in a still, quiet way. We had but just arrived, when one of the servants informed us that there was a fire near the town. We hastened to the place whence the fire proceeded, and beheld several houses all in flames, in a range which led directly to the town; and as we saw no exertions to extinguish it, we concluded the whole town would be destroyed. We set off immediately for our house in town, that we might remove our furniture and things that were there; but when we came to the town-gate it was shut. The poor people in their fright had shut the gate, ignorantly imagining they could shut the fire out, though the walls and gates were made entirely of wood. After waiting, however, for some time, the gate was opened, and in a short time we removed in safety all our things into the mission house. The fire continued to rage all day, and swept away almost all the town, walls, gates, &c. We felt grateful to God that not a hair of our heads was injured; and that while thousands of families were deprived of a shelter from the burning sun, we had a comfortable house, and the necessaries of life. Though we are here exposed to thieves and robbers, yet HE who has preserved us in every emergency, is still our

trust and confidence, and is still able to protect us. We feel that our privileges and enjoyments are so far superior to all around us, that instead of complaining of our privations in this heathen land, we ought to be very thankful for the many and great mercies we enjoy.

"April 16. Mr. Carey has lately returned from Calcutta, and much refreshed our minds with letters and intelligence from our friends there. We are so much debarred from all social intercourse with the rest of the christian world, that the least intelligence we receive from our friends is a great luxury. We feel more and more convinced, that the gospel must be introduced into this country through many trials and difficulties, through much self-denial and earnest prayer. The strong prejudices of the Burmans; their foolish conceit of superiority over other nations; the wickedness of their lives, together with the plausibility of their own religious tenets, make a formidable appearance in the way of their receiving the strict requirements of the gospel of Jesus. But all things are possible with God, and he is our only hope and confidence. He can make mountains become valleys, and dried places streams of water.

"August 20. To-day Mr. Carey, wife, and family, left us for Ava, where they expect to live. We are now alone in this great house, and almost alone as it respects the whole world. We are daily expecting dear brother and sister —, when we hope our lonely hours will be more than repaid with their society. If it were not that Burmah presents such an unbounded field for missionary exertions, we would not be contented to stay in this miserable land. But we are convinced that we are in the very situation in which our heavenly Father would have us to be: and if we were to leave it for the sake of enjoying a few more temporal comforts, we should have no reason to expect his blessing on our exertions. We frequently receive letters from our christian friends in this part of the world, begging us to leave a field so entirely rough and uncultivated, the soil of which is so unpromising, and enter one which presents a more plentiful harvest. God grant that we may live and die among the Burmans, though we should never do any thing more than smooth the way for others.

"September 3. Heard the dreadful intelligence of the loss of Mr. Carey's vessel, wife and children, and all his property! He barely escaped with his life. How soon are all his hopes blasted! He set out to go to Ava in a brig which belonged to the Burman government, had got his furniture, medicine, wearing apparel, &c. on board. The brig had been in the river about ten days, when she upset, and immediately went down. Mrs. Carey, two children, all the women servants, and some of the men servants who could not swim, were lost. Mr. Carey endeavoured to save his little boy (3 years old); but finding himself going down, was obliged to give up the child. Thus far from my journal.

"As it respects ourselves, we are busily employed all day long, and I can assure you that we find much pleasure in our employment. Could you look into a large open room, which we call a verandah, you would see Mr. Judson bent over his table covered with Burman books, with his teacher at his side; a venerable looking man in his sixtieth year, with a cloth wrapped round his middle, and a handkerchief round his head. They talk and chatter all day long without hardly any cessation.

"My mornings are busily employed in giving directions to the servants, providing food for the family, &c. At ten my teacher comes, when, were you present, you might see me in an inner room, at one side of my study table, and my teacher the other, reading Burman, writing, talking, &c. I have many more interruptions than Mr. Judson, as I have the entire management of the family. This I took on myself for the sake of Mr. Judson's attending more closely to the study of the language: yet I have found by a year's experience, that it was the most direct way I could have taken to acquire the language, as I am frequently obliged to talk Burman all day. I can talk and understand others better than Mr. Judson, though he knows really much more about the nature and construction of the language than I do.

"A new viceroy has lately arrived, who is much beloved and respected by the people. He visited us soon after he arrived, and told us we must come to the government house very often. We have been once or twice since, and were treated with much more familiarity and respect than Burmans are. After he

had moved into his new house, he gave an invitation to all the English and Frenchmen to dinner. We did not dare refuse, and went. The viceroy and wife did every thing in their power to amuse the company. Among other things were music and dancing. The wife of the viceroy asked me if I knew how to dance in the English way? I told her that it was not proper for the wives of priests to dance. She immediately assented, and thought *that* a sufficient reason why I should not dance. She then asked what kind of a teacher Mr. Judson was. I told her, speaking in their idiom, that he was a sacred teacher; that is, a teacher of the will of the true God, and that I was his wife.

"The Burmans have a very great regard for their priests. They consider them a higher order of beings than other men; this was the cause of the marked attention we received from her ladyship. I wish I could write you something about the conversion of the Burmans, or their eagerness to hear the word of life. Mr. Carey has never attempted to preach among the natives, so that we are hardly able to judge how the gospel would be received when publicly preached. Yet the firm belief of the Burmans of the divine origin of their religion, to human appearance renders it improbable that they would willingly receive the gospel. We often converse with our teachers and servants on the subject of our coming into this country, and tell them if they die in their present state they will surely be lost. But they say, our religion is good for us, theirs for them. But we are far from being discouraged. We are sensible that the hearts of the heathen, as well as christians, are in the hands of God, and in his own time he will turn them unto him. Much wisdom and prudence are necessary in our present situation. A little departure from prudence might at once destroy the mission. We still feel happy and thankful that God has made it our duty to live among the heathen. Though we have met, and continue to meet with many trials and discouragements, yet we have never for a moment been sorry that we undertook this mission.

"This climate is one of the most healthy in the world. There are only two months in the year when it is severely hot. We doubt not but you pray much for us in this miserable land, deprived of all christian society. We need much, very much grace, that we may be faithful, and bear a faithful testimony to the religion of Jesus.

"Adieu, my sisters. May God be with you, and grant you much of his presence, is the sincere and ardent prayer of your still affectionate sister,  
"N. JUDSON."

*Extract of a letter from Mrs. Judson to Mr. Newell.*

[Mr. and Mrs. Newell went out to India in the same vessel with Mr. and Mrs. Judson. Mrs. N. died at the Isle of France; after which Mr. N. went to Ceylon, and has since gone to Bombay.]

*"Rangoon, April 23, 1814.*

"MY DEAR BROTHER NEWELL,

"As Mr. Judson will not have time to write you by this opportunity, I will endeavour to give you some idea of our situation here, and of our plans and prospects. We have found the country as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty,—full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depend in a peculiar manner on the interposing hand of Providence; and from this impression alone we are encouraged still to remain. As it respects our temporal privations, use has made them familiar, and easy to be borne: they are of short duration; and when brought in competition with the worth of immortal souls, sink into nothing. We have no society, no dear christian friends, and with the exception of two or three sea-captains, who now and then call on us, we never see a European face. But then we are still happy in each



other ; still find that our own home is our best, our dearest friend. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry had hardly earned ; we behold others sick and diseased, daily begging the few grains of rice, which, when obtained, are scarcely sufficient to protract their wretched existence ; and with no other habitation to screen them from the burning sun, or chilly rains, than what a small piece of cloth raised on four bamboos under a tree can afford. While we behold these scenes, we feel that we have all the comforts, and, in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full, and runneth over. But is our temporal lot so much superior to theirs ? O ! how infinitely superior, our spiritual blessings ! While they vainly imagine to purchase *promotion* in another state of existence, by strictly worshipping their idols and building pagodas, our hopes of future happiness are fixed on the Lamb of God who taketh away the sin of the world. When we have a realizing sense of these things, my dear brother, we forget our native country and former enjoyments, feel contented and happy with our lot, with but one wish remaining,—that of being instrumental of leading these Burmans to partake of the same source of happiness with ourselves.

“ Respecting our plans, we have at present but one, that of applying ourselves closely to the acquirement of the language, and to have as little to do with government as possible. Brother Carey has never yet preached in Burman ; but has made considerable progress towards the completion of a grammar, and dictionary, which are a great help to us. At present, however, his time is entirely taken up with government affairs. It is now almost a year since he was ordered up to Ava, which time has been wholly occupied in the king’s business. He has just returned from Bengal, and is now making preparations for Ava, where he expects to found a new mission station. His family go with him, consequently we shall be alone until the arrival of brother Rice, who, we hope, will arrive in six or seven months.

“ Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease ; and frequently spend whole evenings very pleasantly in conversing with our Burman friends. We have been very fortunate in procuring good teachers. Mr. Judson’s teacher is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction of the language ; likewise of the Palce, the learned language of the Burmans.

“ We are very anxious to hear from our dear brethren Nott and Hall. We firmly believe they will yet be permitted to remain in India, notwithstanding their repeated difficulties. They have, indeed, had a trying time ; but perhaps it is to prepare them for greater usefulness. We have not yet received our letters from America, or had the least intelligence what were the contents of yours. Ours were sent to the Isle of France, about the time we arrived at Madras, and the vessel which carried them has not been heard from since. You

may easily judge of our feelings at this disappointment. Do write us, as soon as possible, the contents of yours, whom they were from, what news, &c.; and, if convenient, copy a few of the most interesting, and send them to us. *You can hardly form an idea with what eagerness we receive every scrap of intelligence from any part of the christian world.* Write us long and frequent letters. Any thing respecting yourself or the other brethren, will be interesting to us. I do not ask you to excuse this long letter, for I doubt not your interest in our concerns. Pray for us, and be assured you are constantly remembered by

"Your still affectionate sister,

"NANCY JUDSON."

[Some time in the course of the year it was deemed expedient for Mrs. Judson to go to Madras for the sake of medical assistance. She has since returned to Rangoon. During her absence Mr. Judson thus wrote, under date of March 17, 1815.]

"There is not an individual in the country that I can pray with, and not a single soul, with whom I can have the least religious communion. I keep myself as busy as possible all day long from sunrise till late in the evening in reading Burman, and conversing with the natives. I have been here a year and a half; and so extremely difficult is the language, perhaps the most difficult to a foreigner of any on the face of the earth, next to the Chinese, that I find myself very inadequate to communicate divine truth intelligibly. I have in some instances been so happy as to secure the attention, and in some degree to interest the feelings of those who heard me; but I am not acquainted with a single instance in which any permanent impression has been produced. No Burman has, I believe, ever felt the grace of God; and what can a solitary, feeble individual or two expect to be the means of effecting in such a land as this, amid the triumphs of Satan, the darkness of death! The Lord is all-powerful, wise and good, and this consideration alone always affords me unfailing consolation and support. Adieu, &c.

"A. JUDSON."

*From brother JUDSON has recently come to hand the following communication to the Board, dated*

*"Rangoon, Sept. 5, 1815.*

"Received a copy of the proceedings of the Baptist Convention in the United States, and letters from the Secretary of their Board of Foreign Missions, which inform me that I am considered their missionary.

"These accounts from my dear native land, were so interesting, as to banish from my mind all thoughts of study. This general movement among the Baptist churches in America is particularly encouraging, as it affords an additional indication of God's merciful designs in favour of the poor heathen. It unites with all the Bible Societies in Europe and America, during the last twenty years, in furnishing abundant reason to hope that the dreadful darkness which has so long enveloped the earth, is about to flee away before the rising sun.—Do not the successes which have crowned some missionary exertions seem like the dawn of morning in the East? O, that this region of Egyptian darkness may ere long participate in the vivifying beams of light!

"None but one who has had the experience, can tell what feelings comfort the heart of a solitary missionary, when, though all the scene around him presents no friend, he remembers and has proofs that there are spots on this wide earth where Christian brethren feel that his cause is their own, and pray to the same God and Saviour, for his welfare and success. Thanks be to God, not only for "rivers of endless joys above," but "for rills of comfort here below."

"Sept. 6 and 7. Employed in writing letters in reply to the communications of yesterday, in which having been informed of the dissolution of my connexion with the American Board of Commissioners, I gratefully accept of this new ap-

pointment; and may I have grace to continue a faithful missionary to the end of my life. Ever let me remember the words of Christ, "without me ye can do nothing."

"Sept. 9. Called on the viceroy to pay him my respects on his return from an expedition to Martaban. He and his family have always treated me with civility, on learning that I was a minister of religion.

"On my return, visited Mr. Babasheen, an aged Armenian in high office under government. The ideas of the Armenians on subjects of practical religion, are very similar to those of the Roman Catholics. This gentleman supposes, that having been christened in infancy, having confessed to his priest at stated times, &c. he shall certainly be saved. I told him that unless a man be born again, he cannot enter into heaven. He inquired how a man could be born again? I related to him the conversation of Jesus and Nicodemus, which was all new to him. He called for his Armenian Bible, which was kept carefully wrapt up in cloth, and having read the chapter, said that I was right, and that our Bibles were the same. Then, holding out his hand, "Here," said he, pointing to his wrist, "is the root of the religion. This finger is the Armenian church, this the Roman Catholic, this the English, &c. All are the same."—I told him that the Bible was indeed the same, but that those only who adhered to it, would be saved; and as I knew that he placed great dependence on having been christened in infancy, I told him that was not in the Bible. He granted it was not. Now, said I, how can you expect fruit from observances which are not in the word of God? "Ah," said he, "you cannot speak the language fluently. I find it difficult to understand you. When you can talk better, come and see me often, and I shall get wisdom."—I was ready to reply, Poor man, ere that time comes you will probably be in the grave; but contented myself with lifting up my heart to God.

"Sept. 10. Lord's day.—Had worship as usual with Mrs Judson, and partook of the Lord's supper. Two Portuguese servants attend, though they understand very little English. It is very seldom that we have any to join us in worship. Our family consists only of Mrs. Judson, myself, and a little girl of European extraction that we have taken as our own.

"Sept. 11.—We received an addition to our little family of a son, whom we call ROGER WILLIAMS, *in regard to the first Baptist minister in America.*

"Sept. 30.—Had the following conversation with my teacher, as nearly as I can recollect it. This man has been with me about three months, and is the most sensible, learned, and candid man that I have ever found among the Burmans. He is forty-seven years of age, and his name is Oo OUNG MENG. I began by saying, Mr. J—— is dead. Oo. I have heard so. J. His soul is lost, I think. Oo. Why so? J. He was not a disciple of Christ. Oo. How do you know that? You could not see his soul. J. How do you know whether the root of that mango tree is good? You cannot see it; but you can judge by the fruit on its branches. Thus I know that Mr. J—— was not a disciple of Christ, because his words and actions were not such as indicate a disciple. Oo. And so all who are not disciples of Christ are lost! J. Yes, all, whether Burmans or foreigners. Oo. This is hard. J. Yes, it is hard, indeed; otherwise I should not have come all this way, and left parents and all to tell you of Christ. [He seemed to feel the force of this, and after stopping a little, he said,] How is it that the disciples of Christ are so fortunate above all men? J. Are not all men sinners, and deserving of punishment in a future state? Oo. Yes, all must suffer in some future state for the sins they commit. The punishment follows the crime as surely as the wheel of the cart follows the footsteps of the ox. J. Now, according to the Burman system, there is no escape. According to the Christian system there is. Jesus Christ has died in the place of sinners, has borne their sins, and now those who believe on him, and become his disciples, are released from the punishment they deserve. At death they are received into heaven, and are happy for ever. Oo. That I will never believe. My mind is very stiff on this one point, namely, that all existence involves in itself principles of misery and destruction. The whole universe is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state where there is no existence. J. Teacher, there are two evil futurities, and one good. A miserable future existence is evil, and



annihilation or Nigban is an evil, a fearful evil. A happy future existence is alone good. *Oo.* I admit, that is best if it could be perpetual; but it cannot be. Whatever is, is liable to change, and misery, and destruction. Nigban is the only permanent good, and that good has been attained by Gaudama, the last deity. *J.* If there be no eternal being, you cannot account for any thing. Whence this world, and all that we see? *Oo.* Fate. *J.* Fate! The cause must always be equal to the effect. See, I raise this table; see also that ant under it: Suppose I were invisible; would a wise man say the ant raised it? Now fate is not even an ant. Fate is a word, that is all. It is not an agent, not a thing. What is fate? *Oo.* The fate of creatures is the influence which their good or bad deeds have on their future existence. *J.* If influence be exerted, there must be an exorter. If there be a determination, there must be a determiner. *Oo.* No: there is no determiner. There cannot be an eternal being. *J.* Consider this point. It is a main point of true wisdom. Whenever there is an execution of a purpose, there must be an agent. *Oo.* [after a little thought] I must say that my mind is very decided and hard, and unless you tell me something more to the purpose, I shall never believe. *J.* Well, teacher, I wish you to believe, not for my profit, but for yours. I daily pray the true God to give you light that you may believe. Whether you will ever believe in this world, I dont know: but when you die, I know you will believe what I now say. You will then appear before the God, that you now deny. *Oo.* I dont know that. *J.* I have heard that one Burman many years ago embraced the Portuguese religion, and that he was your relation. *Oo.* He was a brother of my grandfather. *J.* At Ava, or here? *Oo.* At Ava he became a Portuguese; afterwards went to a ship-country with a ship-priest, and returned to Ava. *J.* I have heard he was put to death for his religion. *Oo.* No: he was imprisoned and tortured by order of the emperor. At last he escaped from their hands, fled to Rangoon, and afterwards to Bengal, where they say he died. *J.* Did any of his family join him? *Oo.* None. All forsook him; and he wandered about, despised and rejected by all. *J.* Do you think that he was a decided Christian, and had got a new mind? *Oo.* I think so; for when he was tortured hard, he held out. *J.* Did he ever talk with you about religion? *Oo.* Yes. *J.* Why did you not listen to him? *Oo.* I did not listen. *J.* Did you ever know any other Burman that changed his own for a foreign religion? *Oo.* I have heard that there is one now in Rangoon, who became a Portuguese; but he keeps himself concealed, and I have never seen him.

"October 4. Was called to attend the funeral of Capt. C—. At the grave saw several persons present who could understand me in English, and accordingly gave them an exhortation before prayer. May the Lord grant his blessing.

"Was accompanied home by an Englishman who has been in the place a few months, but with whom I became acquainted very lately. His mind has been seriously inclined for some time; his first permanent impressions having been produced by reading Hervey's Theron and Aspasio. I really hope that a work of grace has been begun in his soul. Having lately put into his hands several religious tracts, among others, one on baptism, he has been considering that subject, though, without my knowledge, until to-day, when he expressed his desire and determination of professing Christ in his appointed way.

"October 16. Mr. M—, the gentleman above-mentioned, is about taking passage to Bengal. I shall give him letters to the brethren there, and hope to hear a good account of him. By him also I shall forward this. I know not whether to call it letter or journal. But something of this sort I propose continuing to be addressed to the Corresponding Secretary; though it be not a journal in the strict acceptation of the word, that is, an account of every day. If a missionary, during his first years, should attempt to keep such an account, he might find little to insert under most of the dates but the number of pages read, new words acquired, and idle conversations with the natives—idle, indeed, in substance, but not in purpose, being indispensable to his thoroughly attaining the phraseology and pronunciation of the language.

"I am sometimes a little dispirited when I reflect, that for two or three years past, I have been drilling at A, B, C, and grammar. But I consider again, that the gift of tongues is not granted in these times; that some one must acquire this language by dint of application; must translate the Scriptures, and must

preach the gospel to the people in their own tongue, or how can they be saved? My views of the missionary object are, indeed, different from what they were, when I was first set on fire by Buchanan's "Star in the East," six years ago. But it does not always happen that a closer acquaintance with an object diminishes our attachment and preference. We sometimes discover beauties as well as deformities, which were overlooked on a superficial view; when some attractions lose their force, others more permanent are exerted; and when the glitter in which novelty invested the object, has passed away, more substantial excellencies have room to disclose their influence: and so it has been with me, I hope, in regard to the work of missions.

"I remain, Rev. and dear Sir, yours affectionately in the Lord,

"A. JUDSON,

"REV. W. STAUGHTON, D.D.

"Cor. Sec. of the Baptist Board, &c."

The "letters" mentioned in the foregoing communication as written "Sept. 6, and 7," have not yet come to hand. One, however, from Mrs. Judson has recently been received. See the following

*Extracts of a letter from Mrs. Judson to Mrs. S.*

"Rangoon, Oct. 8, 1816.

"MY DEAR MRS. S———,

"Your kind and affectionate letter was too welcome, and productive of sensations too pleasing, not to deserve an immediate answer. I feel sensibly affected with the sympathy and regard which you are pleased to express for me in my lonely situation, and your wishes and exertions to make us comfortable in this land of strangers. For two years past we have been in the habit of considering ourselves entirely alone in the world. Cut off from all intercourse with our dear relatives and friends in our native country; deprived of all pecuniary assistance, on account of our change of sentiment, from those under whose patronage we came out; uncertain, as we were personally unacquainted, whether the baptists in our country would be excited to make any exertion for our support in a foreign mission; we felt we had none to whom we could look, or in whom we could confide, but our Heavenly Father, who has ever proved a faithful God in every extremity. Serampore was our only point of connexion with the christian world, and the brethren there kindly assured us they would ever afford us assistance while in their power. Under such circumstances you may easily imagine how very gratifying and encouraging was the intelligence we have recently received of the formation of Baptist Societies, and the eagerness which prevails among them to promote the conversion of the heathen. We feel our hands strengthened, and our hearts encouraged, not merely because we have the prospect of a temporal support, but because we feel that the prayers of thousands are daily ascending for a blessing to attend our exertions; and the miserable situation of the poor Burmans is had in daily remembrance by hundreds of our American churches. But we fear your faith and patience will be long and severely tried before you will reap the fruit of your exertions; and that many Jacobs must yet wrestle before they will prevail, and have their requests granted in the conversion of the Burmans. We should long since have been discouraged were it not for our hope in God, who we know can make these dry bones live; can raise up of these worshippers of Gaumada "an exceeding great army,"

"We just begin to feel at home in the language, and Mr. Judson is making daily exertions in a still and quiet way to communicate divine truth. But the greatest prudence and caution are necessary under such a government. One imprudent step might at once destroy this infant mission, and cause our banishment from the country. At present we are entirely unconnected with the government, and wish to have as little to do with men in power as possible, though prudence and policy dictate our visiting sometimes at the government-house. Common people, and inferior members of government, knowing that we have at all times immediate access to the viceroy's family, dare not molest us, and treat us with much more respect than they would otherwise do. As I am the only foreign female here, I am treated with more attention than any other female in the country. The present viceroy and his wife are both members of the royal family, and they are never approached by any under their authority but with the most profound reverence.

"My voyage to Madras was very serviceable to my health, as I was there able to procure that medical assistance which I had so long needed. I was made the happy mother of a little son five weeks ago, and have felt more health and strength since his birth than for two years before. I had no physician, or attendant whatever at his birth except Mr. Judson. It is now seven or eight months since I dismissed my teacher, and gave up close application to the study of the language on account of ill health. But I feel it now so far restored, that I have procured another teacher, and am about commencing study again. I feel it my duty to make every thing bend to the acquisition of the language, without a thorough knowledge of which I cannot expect to be useful. None of the Burman females can read except those of rank. This circumstance has stimulated me in learning to read and write the language, as I shall have much more influence among them, and can gain a more thorough and accurate knowledge of their system of religion than I otherwise could.

"I am happy to hear of the formation of the Female Society you mention, and doubt not you will enjoy many happy hours in communion with the Saviour of sinners. I once enjoyed the same privilege of meeting with "sister spirits," but such seasons are past. I am alone, having none with whom I can converse on religious subjects, but Mr. Judson. I do not, however, despair of meeting, at some future time, with some of the tawny females of Burmah for the purpose of worshipping our heavenly Father. They have souls—immortal souls, which must be saved or lost. They have minds capable of expansion, capable of enjoying communion with the infinite God!

"Nov. 20. This letter, as you perceive, I began some time ago. Ill health prevented my finishing it in time to send by the same opportunity by which Mr. J. wrote to Dr. Staughton. My health is now perfectly restored. As a vessel sails to-morrow for Bengal, I close, and need not add that your letters will ever be joyfully received by your affectionate

"N. JUDSON."



The determination of the Board to send out brother Hough and his wife to the assistance of brother and sister Judson, was announced in their Report last year. Shortly after its publication, Mrs. Charlotte H. White solicited permission and patronage to attach herself to the mission. Extracts from her letter, making application to this effect, follow, to wit :

*"Philadelphia, June 13, 1815.*

" TO THE BAPTIST BOARD OF FOREIGN MISSIONS,

" REV. SIRS,

" Having suggested to Mr. Hough my wish to join him and Mrs. Hough in going to India, he has advised me to adopt this method in stating my views to the Board, on whose approbation or disapprobation, will depend my future conduct respecting it

" The Board will naturally inquire into my motives and expectations. Permit me to represent them. It is now about ten years since I was led to search the Scriptures in order to find assurance that Jesus Christ is the son of God ; in doing which, I was blessed with a desire to be converted from darknes to light ; the Holy Spirit rousing me to repent, and enabling me to confess Christ as my Lord and Saviour. A farther search after the path of duty to be pursued in openly avowing my hope in Christ, led me to adopt believer's baptism as the scriptural mode of initiation into the visible church. In 1807 I was baptised by the Rev. William Batchelder, of Haverhill, Mass. and received into full communion with the baptist church in that place : a testimonial of which, by a transfer of my standing, is, I believe, on the records of the Sansom-street church in this city, in which I now stand as a regular member. Since the date of my conversion, I humbly hope my desire has been to do good, and glorify my Redeemer : and especially since missionary endeavours have come within my knowledge I have felt myself deeply interested in them ; and their success has been the constant subject of my prayers. Hitherto I have been excluded from rendering any service to the mission ; but I now rejoice that God has opened a way, and directed my mind to missionary exertions. On the coming of Mr. and Mrs. Hough to this city, and my being made acquainted with them and their missionary views, my ardour has been revived, and a desire produced to accompany them to India ; and I now wait for the Board to approbate my design. My wishes are to reside in their family in the character of a sister to Mrs. Hough and a sister in the Lord ;—with them to pursue such studies as are requisite to the discharge of missionary duties ;—with them to suffer the hardships of such an undertaking, and with them to enjoy in common the favours of that God whom we would jointly serve : to be to them, as the Lord may enable me, a sympathetic friend in all conditions, and to solicit and look for the same from them :—to apply what talents I possess wholly to the service of the mission, either in taking the management of a school, or to hold private meetings, should there be opportunity, with native females, to instruct them in the principles of the gospel, hoping, by the blessing of God, that some of them will be raised from their degraded and miserable condition, to participate in the riches of salvation.

" Having found no period of life exempt from trials, I do not expect to leave them on leaving my native land, but rather to add to their weight and number. I have in some measure experienced that the manifestation of God's love under trials, cannot only soften their poignancy but render them welcome to the mind : which rather than relinquish at the exclusion of his love, it would prefer to retain. Trusting in the goodness of God, and resting upon his promises, I feel encouraged to go forward, in view of difficulties, dangers, and new privations.

" With regard to my feelings in the prospect of going to India : it was with much trembling and contending desire, that I yielded to the first inward impressions of accompanying Mr. and Mrs. Hough ; I dared not determine to go in my own strength ; but having waited before the throne of grace, and observed the opening events of Divine Providence in favour of it, I feel complacency in the plan, together with much consoling quietude of mind.

" That the Lord may influence the decision of the Board concerning me, and strengthen and enlighten me with his Holy Spirit, that I may be enabled to submit to his will, is the humble prayer of yours in christian love,

" CHARLOTTE H. WHITE."



you will find them affectionate friends, and judicious counsellors. Nearer to the station to which you are tending, by several thousand miles, than we, they will rejoice to sympathize with your afflictions, to encourage you by their correspondence, and to aid you generally in the various and important services to which you are called. The opportunity afforded you of forming personal intimacies in the Serampore family, may conduce to your consolation and advantage for years to come.

We would recommend you to obtain from Calcutta as early a conveyance to Rangoon as in your power. The government in India will expect this. The desirableness of assistance arriving as early as possible at our mission station, must forcibly strike you. Your coming will animate the hearts of our beloved brother and sister Judson who are already there.

We have no doubt, beloved friends, but that the experience of brother Felix Carey and brother Judson, will enable them to communicate many ideas of a local nature, which our distance from Burmah and partial acquaintance with the country, prevent us from conceiving. We trust you will, in such cases, welcome the wisdom that is profitable to direct you. Some general ideas, however, which may contribute to your felicity and usefulness, and, with a divine blessing, to the accomplishing of the end of your appointment, we esteem it our duty to suggest.

No persons can be called to greater circumspection in relation to those "that are without" than persons in your situation. The eyes of thousands in America, Europe, and Asia, who are friends, or who are adversaries to missions, will be upon you. The christian race, and still more, the missionary, is run before many witnesses. Inure yourselves to the maintenance of a holy watchfulness, that nothing may occur which may obstruct your usefulness, produce pleasure in the ungodly, and distress to the friends of Zion. Particularly the eyes of the heathen will be upon you. Strangers to the gospel of Christ, they will judge of its value and influence by the effect it produces on your life and conversation. We exhort you then "by pureness, by knowledge, by long-suffering; by the Holy Ghost, by love unfeigned, by the word of truth; by honour and dishonour, by evil report and good report, as deceivers and yet true," to adorn the doctrine of the Saviour in all things.

With a view to your profiting others you will, we hope, labour to acquaint yourselves as soon as in your power with the language of the natives. Be not dismayed at difficulties in commencing. These will gradually subside, and finally vanish.

We think it of importance that schools, as extensively and as early as practicable, be established. At first they can of course be only elementary; but the sphere for tuition will widen with time. The minds of children are not like those of the parents wedded to superstitious rites. Children from their communicative temper will impart to their parents what they learn, and may in this way become serviceable. The attachment they feel to faithful instructors, may be over-ruled to producing regard for the mission, and a desire to defend and promote it; and who can tell but that native missionaries, through the blessing of God, may by this means be created.

The Mahometans, by schools, have extended in Africa the doctrines of the Koran, and it cannot be doubted that such institutions may be greatly profitable in diffusing information and diminishing prejudice. Females in this department may become useful; and in this sphere we think our sister White may be enabled materially to serve the common cause. In schools set up by the disciples of Christ among heathen, religion more than literature should be the aim of the instructors. Let the young natives learn to read the word of the Lord, and to read and sing, translated, suitable hymns. Let catechisms be put in their hands of the kind of Watt's elementary ones; and care be taken to impress the contents fully on the memory, and to have them frequently repeated. It will be of advantage to offer questions not in the catechism, to ascertain whether the sense be comprehended. The benefits of catechising may not immediately be seen, but it will lay an excellent foundation for those who labour in the ministry already, and for such as shall succeed them. The distribution of premiums on coloured paper, impressed with some text of Scripture, to be redeemed when



the little tickets have become numerous, may excite ambition while it diffuses information.

We hope you will at no time interfere with the political establishments of the country where you shall reside. The kingdom you wish to see promoted is not of this world. Many and serious evils have resulted from the imprudent interference of missionaries in the concerns of government. Take the Lord Jesus and his apostles for your example.

As to you, dear brethren, who are called to preach the truth as it is in Jesus, we trust, that while you diversify your subjects as occasion may demand, the cross of Christ will be your favourite theme. This is the power of God unto salvation. This illustrates the character of Jehovah, the history of ages, the hatefulness of sin, and the beauty of holiness; and affords the most animating encouragements in affliction and death.

Perhaps Mr. Felix Carey, may have been assisted to complete a translation of the Scriptures in the language of Burmah. If so, you will find it facilitate your work—if not, and you be called to the task of translators, we pray you be faithful to the holy oracle. Aim to come as near to the meaning and spirit of the Scriptures as possible. Let truth and duty shine out in all their importance and grandeur.

As for aught we know Rangoon promises to be the station of the mission, we advise all our dear friends under the patronage of the Board, to constitute there one affectionate family after the manner adopted by the brethren and sisters at Serampore. Their "FORM OF AGREEMENT" we think excellent. It, or something of the same nature, we would have you adopt. The spirit of the last article in that "FORM" we cannot but admire. "Let us," say those excellent men, "let us give ourselves up unreservedly in this glorious cause. Let us never think that our time, our gifts, our strength, our families, are our own. Let us sanctify them all to God and his cause. Oh! that he may sanctify us for his work. Let us for ever shut out the idea of laying up a *cowry*\* for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work, will succeed the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement towards such a measure." They add—

"If in this way we are enabled to glorify God with our bodies and spirits, which are his, our wants will be his care. No private family ever enjoyed a greater portion of happiness, even in the most prosperous gale of worldly prosperity, than we have done since we resolved to have all things in common, and that no one pursue business for his own exclusive advantage." May you be enabled to think of these things, and ever be followers of that which is good.

We affectionately recommend your forming yourselves into a church as early as convenient, giving up yourselves to one another as you already have unto the Lord. Thus related, we trust you will be assisted to walk together in the fellowship of the gospel; administering the ordinances as they were delivered, and maintaining that pure discipline which Jesus has appointed. We pray the Lord may swell your number with such as shall be saved. Brother Felix Carey will no doubt take pleasure in becoming a member with you; and perhaps brother and sister Judson and yourselves may find others like minded.

You are about to bid adieu to your native country, and earthly and spiritual relations; yet you will each often feel as Cowper describes Selkirk—

"When I think of my own native land,  
In a moment I seem to be there;"

Though Providence may forbid earthly interview, we hope to meet you often at the throne of grace, and frequently to receive communications from you. It will greatly aid you in writing, and supply us with much useful intelligence should you severally, and particularly our brethren, keep journals. Many useful facts and anecdotes will by this means be retained which might otherwise be forgotten. We shall be happy to become better acquainted with the soil, productions,

\* Or, as we would say, a cent or a farthing.

customs, mythologies, animals, plants, literary works, &c. that prevail in Burmah; but still more to learn that the Lord employs you for bringing many from darkness to light, and from the power of Satan to God. We hope you will omit no opportunity of writing to us.

Finally, beloved friends, be of one mind, walk in love, and may the God of love and peace be with you.

Believe us your affectionate, and, we trust, faithful brethren.

*Signed by order of the Board,*

WM. STAUGHTON, Cor. Sec'y.

November, 1815.

### NATIVE INDIAN TRIBES IN AMERICA.

The *General Committee of the Charleston Association Fund* still continue their missionary among the Catawbias.

How soon the Almighty may open the way for dispensing more largely the gospel of grace to the benighted heathen of the west, is known only to himself. The prospect, however, appears increasingly favourable.

The Rev. Mr. Ellrod after having visited some of the natives in the northerly parts of Ohio, thus writes :

“ Before I went among them, I sent a big Bible to a man of colour who had been taken captive, and was, I understood, of note among them, and could read the Scriptures. I hope he is a christian. By him the Indians have obtained some knowledge of the Scriptures; so that when I went among them I was received very affectionately. They are the remnants of several different tribes. Their chiefs have all along been friends to America, but are very suspicious. They are a cunning, docile people, and very inquisitive. They came in companies to see me, and let me know by their interpreter, that they came to know what that book said, and what it meant; and would ask how the great Spirit made it—how it was kept ever since he made it—and if white people had not altered it since it was made. They asked all important questions about creation; and the fall of man;—and about the good Spirit, and the bad spirit;—and how Jesus Christ was the Son of God, and salvation by him; and how he was one with the good Spirit; and what effect it would have on their nation if they received this book;—whether there was not danger of white people cheating them in this book. Several seemed to approbate the doctrines of grace, and expressed a desire for good men to come among them to teach them; but still expressed their fears of being cheated. One old lady of note in her tribe came about six miles with her son, who, as it appeared, had been under trouble a length of time about her future state, and begged that I would not cheat her. She professed that she had believed there was a way the good Spirit could save her, but never knew until now. She was very particularly inquisitive in the doctrines of Christ's righteousness for our justification—his atonement for our sins—of faith in him—of repentance for sins and knowledge of forgiveness—resurrection of the dead—eternal judgment—and life everlasting. And while I endeavoured to explain these things to her from the Scriptures, she rose and took me by the hand, saying in her own tongue, for she could not speak a word in English, and the tears rolling down her cheeks, “ I love the good Spirit for so good salvation—I love his Son, he is sweet to my heart, he is all good—I love you, not bad love, but good love—I can now die happy—if I never see you again here, I shall see you in the good place.” Still wetting her cheeks with tears, and the appearance of joy, she added, “ I know the good Spirit sent you here.”

I think the Bible, sent as a present to their Chiefs by some one, with a letter that would let them know that the good people would send them a true man to teach it them, would be an acceptable thing to them—I have no doubt but the Lord is about to open a door of faith to them.”

## (D.) MISCELLANEOUS ARTICLES.

## STATE OF RELIGION IN OUR UNION.

The increase of the church on the earth is a source of joy, not only to the Saints in this world, but to the Angels in Heaven. The triumphs of the cross have been multiplied the past year in a manner calculated to awaken the most devout aspirations of gratitude and praise. Very extensive and most happy revivals have been realized in various parts of our country, and among various denominations of christians. In Maine, showers of divine mercy have been shed forth to water and revive the vineyard of the Lord. To one church there have been added 75, to another 58, to another 51, to another 50, to another 112, to another 39, and to another 33. Elder Pillsbury of Nobleboro thus writes—"We have had a most blessed season with us the summer past. I have baptised 114 that have joined our church, and 24 that have joined the church in Jefferson. I have baptised about 70 of our youth. What a precious sight it is to see so many in the bloom of life engaged in religion." To several churches of the New-Hampshire Association, as appears by the minutes of last year, between 20 and 30 were added. In Alstead and Westmoreland, N. H. and in several places in Vermont, as at Cavendish, Brandon, Georgia, Orwell, St. Albans, and Swanton, the Holy Spirit has been shed abroad, and many sinners converted.

In Boston, Massachusetts, considerable additions have been made to the churches during the year past. In Attleborough and in Framingham the work has been great. Elder Nelson of the former place has baptised as many as 60, or 70; perhaps more. Also in the western parts of the state, not confined to the baptists, the influences of grace have abundantly prevailed; as in Hadley, Amherst, Northampton, Westhampton, Whately, Ware, Sunderland, Williamstown, Sheffield, Becket, and Sandisfield. In Pawtucket, and in Providence, R. I. the work has been very powerful, and the manifestations of mercy divinely glorious. Some parts of Connecticut have also been graciously visited. In Colebrook near 100 have been added to the Baptist church, and about 80 to the congregational. Hartland, Norfolk, Canaan, and Norwalk, have also shared in the blessed work, besides Salisbury and several other places.

New York state has not been passed without refreshings from the Lord amid these effusions of divine and saving influences. In Troy a blessed revival has been experienced. In Greenwich, in Jay, and other places in that quarter, the good work is stated to have been considerable. Elder Osgood of Henderson, on the 26th March last, thus wrote—"Since the first of October last, there have been 62 added to this church, 52 of them by baptism; and the glorious work is still going on. In Ellisburgh there have been about 80 added to the church. The work began there in July. There is a favorable prospect in some other places." In several towns between Cayuga and Seneca lakes, the mercy of the Saviour has been glorified. More than 200 were baptised in Ovid. The churches in Madison Association have enjoyed some of the displays of divine grace. To the church in Cazenovia 65 have been added; in Eaton 38; Homer 24, and Pompey 24. Sherburne, Sangerfield, and perhaps others in that quarter, have been mercifully visited. In Delaware county, we may notice Franklin, Meredith, and Roxbury, in the last of which the triumphs of the Cross have been great. In Greene county, Lexington, Hunter, and Windham have been watered from on high. More than 130 were baptised in Lexington and vicinity the last winter. Greenville and the neighbouring towns in the same county have also shared in the mercy. In the western bounds of the Warwick Association, the work of God has been gloriously displayed, both among our own denomination and others. In Brookfield 143 have been baptised the year past.

Amidst these kind remembrances and tokens of our heavenly Father's love, Philadelphia has not been overlooked. Several of the baptist churches, besides some others, have experienced the gracious outpourings of the Holy Spirit.

In a part of the Russell's Creek Association, Ken. something of a revival took place in the course of last year. Lately a very happy work has commenced in Nelson county, as appears by the following extract of a letter from Elder J. Vardeman, recently received. He thus writes:

"In my former letter you have a short account of my first tour to Nelson. I



have since visited them again, and found the good work was going on in a most glorious manner. I was with them nearly four weeks, and performed a circuit twice, of about seventy miles, and preached upwards of forty times, from my leaving home until my return. The congregations were frequently so large, even on week days, that the meeting-houses could not contain the people. The most solemn effect appeared to attend the word. My labours were truly fatiguing, but I trust not in vain. I baptised about 40 persons on profession of their faith in Christ. Other brethren have baptised some. From present prospects we have reason to hope that hundreds more will be added yet to the churches in that neighbourhood."

In some parts of Virginia,—perhaps, too, in the Carolinas and Georgia, "mercy drops" have fallen upon the churches, prelusive, it is hoped, of a great *rain of righteousness*.

Besides these revivals, others have taken place which the limits of this Report will allow only to be introduced. Amongst these may be mentioned the heavenly influences that have descended upon several colleges and other seminaries of learning. Who can but cherish the hope that from the youth who have been sharers in the blessed work, God is about to raise up a multitude of labourers to enter into the vast harvest among the heathen. While the Christian world is exerting itself to send forth the gospel to the ends of the earth, God is not leaving his people without a testimony of his own faithfulness, that "*the liberal soul shall be made fat; and he that watereth shall be watered also himself.*"

Amid the numerous sources of consolations that the church of Christ is permitted to approach when men eminently wise and useful are removed, none presents more lively encouragement than the consideration that the Head of the Church for ever lives. Rarely has a shock been more extensively felt through the circles of piety and missionary endeavour, than that occasioned by the decease of the Rev. ANDREW FULLER. Europe, America, and Asia have united in the exclamation, "*a great man is fallen;*" but a greater than he, possessing all the treasures of wisdom, power, and grace, the advancement of whose honour was dear to our deceased brother's heart, ever lives. While, therefore, we deplore the loss the mission cause has felt, and mingle our tears with the tears of Zion, we may look up to the great Lord of Missions, and at once bless him for the *past*, and trust him for the *future*.

*From the Minutes of the British and Foreign Bible Society, May 22, 1815.*

"The Committee learn, with deep regret, the decease of the late Rev. ANDREW FULLER, Secretary to the Baptist Missionary Society; and impressed with a sense of the valuable services rendered by that excellent individual, in promoting the translation and publication of the Scriptures in the East, desire to unite their condolences, on this afflictive event, with those of their Baptist brethren, to whom he was more particularly allied; and of the Christian world, by whom his memory will deserve to be held in affectionate and grateful veneration."

#### DOMESTIC MISSIONS.

A very brief sketch is all that can here be given of the various and increasing exertions of our brethren in different parts of the United States to promote the preaching of the gospel in the new settlements, and places destitute of the stated ministrations of religion—enough, however, to show that the *foreign* and the *domestic* missionary efforts mutually advance each other's prosperity.

The funds of the *Maine Baptist Missionary Society* last year, amounted to about \$300, raised by public contributions, female societies, donations, &c. The *Bowdoinham* and *Cumberland Associations*, the *Female Mite Society* in Readfield; a *Donary Society*, N. Yarmouth; *Female Mission Society*, Portland; *Female Society*, Livermore; *Female Donary Society*, Buckfield, are among the contributors. Several missionaries for short seasons have been employed.

The *Mission Society* connected with the *Vermont association* had in fund last October, \$124; of which \$70 were received at the association from churches and individuals. Some missionary appointments were made at the same time.

The *Country Baptist Missionary Society* in the *Leyden association*, does some-

thing at domestic missions, besides assisting the foreign. Received, last session, from a *Female Baptist Society* in Wardsboro, \$9 82.

The *Massachusetts Baptist Missionary Society* has done much, and continues its unabating and benevolent exertions in the cause. Its funds are considerable. U. S. stock, \$300; notes, \$2026; cash, \$639: receipts last year, \$1112. *Female Benevolent Society*, Newton, \$50 80—*Female Cent Society*, Salem, \$57. Among their appointments, last year, are the names of thirteen missionaries, whose terms of service together would amount to between 50 and 60 months. For this year they have several missionaries appointed. The field of their labour extends from Nova Scotia through the intermediate sections of the country to the western parts of Pennsylvania; and they now contemplate pushing their operations still further to the westward.

The funds of the *New-York Baptist Missionary Society*, last year, by subscriptions, collections, legacies, and assistant societies, amounted to \$1811. Missionaries for nearly 60 months were appointed, and laboured in various parts of the state with success. Auxiliary to this are the *Youth's Assistant Society*, New-York; the *Poughkeepsie Assistant Society*; and a society at Mount Pleasant.

The *First Baptist Church* in the city of New-York has been in the habit of employing missionaries. During the last year has been formed the *New-York Baptist Foreign and Domestic Mission Society*. Besides assisting the funds of the Board of Foreign Missions, this society employs a domestic missionary.

Besides the exertions of the *Saratoga Association*, considerable has been done in the western parts of the state. At a meeting of the Board of Directors of the *Hamilton Baptist Missionary Society*, "Six *Female Societies* were present by their Delegates, and made donations, including some small ones from others, amounting to nearly \$300," [chiefly in cloth furnished by themselves.] The *Otsego Baptist Missionary Society*—the *Cayuga Society*—the *Franklin Association as a Mission Society*—and a *Society* in the *Ontario Association*, are all engaged in the same evangelical design.

The *Baptist Domestic Mission Society*, connected with the *Philadelphia Association*, employed last year, a part of the time, five missionaries, in Pennsylvania and Ohio. Last fall the balance in the hands of their Treasurer was \$175 44.

The *Richmond Baptist Foreign and Domestic Mission Society*, Va. employs a domestic missionary. So also does a similar society in Fredericksburg, Va.

The *Savannah River Association*, Geo. promotes domestic missions. Their general committee reported the employment of four itinerants last year; and the funds in hand to be \$191 50. In the *Hephzibah Association* has been formed the *Hephzibah Baptist Society for Itinerant and Missionary efforts*.

In Kentucky, the *North Bend*, and the *Long Run Associations*, have adopted measures to aid domestic missions.

The *Miami Association*, Ohio, last session voted to form themselves into a *Domestic Missionary Society*. The *Beaver Association* is engaged in the same cause—received last session from several churches to the amount of \$80, and appointed, for a short time each, several missionaries.

The *Wabash Association*, Indiana Territory, last session appointed a committee to open subscriptions, and receive contributions to support a domestic mission on the frontiers. By the *Silver Creek Association* a similar plan was adopted.

These domestic missionary endeavours have been the result, in several instances, of the foreign missionary operations. So perfectly consentaneous and beneficently diffusive are the influences and tendencies of the gospel in all its character, bearings, and suggestions. It is particularly gratifying, also, to observe the happy effects of missionary efforts in conducing to harmonize the views, and to conciliate the affectionate regards of different denominations towards each other. Said MONTGOMERY, [the poet,] at the formation of a *Methodist Missionary Society*, "In the Bible Society all names and distinctions of sect are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the missionary work, though divided, they are not discordant; but like the same colours displayed and harmonized in the rainbow, they form an arch of glory, ascending, on the one hand, from earth to heaven; and on the other, descending from heaven to earth; a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness, with healing in his wings, breaking forth upon the nations."

Conformably to the spirit of this beautiful sentiment, the *Presbyterians* in Scotland appear to have conducted in the formation of *The Glasgow Auxiliary Society in aid of the Baptist Mission and Translations in India*. "How much the Baptist Mission in India," they observe, "is distinguished for zeal and success in preaching the gospel, in teaching schools, and in translating the Holy Scriptures into the numerous languages of the East, is well known to the public. India was the boast of the infidel, who thought that no efforts of christianity could ever overcome the *Cast*, and other barriers of idolatry, among those whom he termed the amiable Hindoos. This boast is now put to silence; and, in a great measure, by the Baptist Missionaries. Others have done, and are still doing worthily in the same work. But the most eminent of these unite in giving distinguished praise to their Baptist brethren."

*Dr. CAREY to the Rev. ROBERT HALL, thus writes: "The field of missionary exertion in this country, and those that surround it, is every day increasing and extending itself as it respects all branches of the work."*

*From the Speech of Maj. Gen. PROLE, Chairman of the Bristol Mission Society.*

"After an actual residence of 36 years in India, I can truly say, that the people of the East are in a deplorable state. They do indeed profess to believe in a Supreme God; but their popular deities resemble those of Greece and Rome; as Cowper says, "gods such as guilt makes welcome." I have twice passed the temple of *Juggernaut*, marching with troops, and both times we were halted to afford an opportunity for the Hindoos to worship the idol. I beheld the avenues to the temple strewed with skulls and human bones. Their morality, generally speaking, is such as may be expected to flow from sources so impure. They are, in a degree peculiar to heathen countries, liars and thieves. Perjury is so common as scarcely to be thought a crime! It is common with them to poison each other. I once saw a mother take her little infant from her bosom and dash it down upon the stones!

"In fine, we can truly appreciate the importance and necessity of missionary labours, only by considering, that all the best natural qualities of man, cannot save the soul from perdition; for this momentous end, faith in the Lord Jesus Christ, working by love to God and man, is indispensably necessary. *Those who believe this will be the friends of the Missionary cause.*"

#### SYRIAN CHRISTIANS IN INDIA — *From the Christian Herald.*

"The prospects of the Syrian churches, which Dr. Buchanan visited when he was in India, are of the most encouraging kind. A Major Monro has conceived the design of establishing a College for the instruction of the Syrian priests and laymen. A printing press is to be connected with the establishment."

#### BIBLE INSTITUTIONS.

*"He sendeth forth his commandment upon earth; his word runneth very swiftly."*

The multiplication and success of Bible Societies, excite the astonishment and demand the gratitude of the church of God. Had their number, their labours, their extent, their ardour, been foretold, in explicit terms, twelve years ago; while the general tenor of holy prophecy were admitted, the immediate and unexampled accomplishment would have appeared more like the visions of imagination than the fulness of truth. But from this time it shall be said, "what hath God wrought." Good men have fastened on an object where all can cordially unite, and they are uniting.

Following the example of the British and Foreign Bible Society, the nations of Europe have formed their numerous associations. Asia is a second time sounding forth the word of the Lord, and Africa welcoming and forming measures for extending the heavenly intelligence. America, in the strength of her God, is endeavouring to perform her part. She has between one and two hundred Bible establishments, besides the AMERICAN BIBLE SOCIETY lately formed in New-York. Do our children ask what mean we by these services, are we not permitted to answer, it is the Passover, the feast of Ingathering, the year of Release, the Jubilee of the SON of GOD!





*From a Tract in Burman by W. Jackson.*

ကုန်စင်တရားရပ်ရာခန့်ရှိသောကာလကြာသည့်ရှိသော်  
ဗုဒ္ဓဘာသာပုဂ္ဂိုလ်တို့ကသာပဏိဘာသာရောမကဘာသာ  
ခရစ်သောမ္မာန်ဘာသာဟူသမျှတို့သည်ကွယ်မြောက်  
၍ယိဇ္ဈခရစ်ဘာသာသက်တက်ကမ္ဘာလုံးနှံ့ပြား၍ချိတ်ပွား

*about one or two hundred years hence the religion of Bonald, of  
Buddha, of Mahomet, and of Rome, together with all other false  
religions, will disappear and be lost, and the religion of CHRIST  
will permeate the whole world.*